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# The Ecclesiastical Review

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# THE ECCLESIASTICAL REVIEW

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## THE ROSARY.

TO stimulate the devotional life of our people in the United States there is a great variety of beads, made up in varied divisions according to the demands of the particular devotion. Many of these beads are designated by the people as rosaries. It is hoped that this paper may supply accurate information on the Rosary, and also regarding those beads to which the term may be applied. Pope Leo XIII, in his Apostolic Constitution *Ubi primum*,[1] expressly declares that "the true form of the Rosary is to be preserved in reference to the beads by making them up into five, ten, or fifteen decades; likewise, that other beads, of whatever form, are not to be known by the name of rosary".[2] The ruling of Pope Leo XIII was but the repetition of the previous prohibition of Benedict XIII forbidding "all rosaries newly invented, or which may be invented without the special and previous permission of the Holy See, whereby the aforesaid authentic Rosary, sacred to God and the Blessed Virgin Mary, may, to the prejudice of the faithful, be set aside".[3]

### ESSENTIAL PARTS OF THE ROSARY.

The last canonized Pope, Saint Pius V, defines[4] accurately the devotion of the Rosary. He says: "It is the psalter of

[1] *Ubi primum*, 2 October, 1898, *Acta Sanctae Sedis*, vol. XXXI, p. 257.

[2] The *Acta S. Sedis pro Soc. SS. Rosarii* records condemnations of beads which came to be designated by the name of rosary; as the *Seraphic Rosary*, condemned by Pope Alexander VII, *In suprémo*, 28 May, 1664; also the *Rosary in honor of the Blessed Trinity*, condemned by Clement XI, *In supremo*, 8 March, 1712.

[3] *Pretiosus*, Benedict XIII, 26 May, 1727.

[4] *Acta S. Sedis pro Soc. SS. Rosarii*, vol. II, par. I, p. 77. *Consueverunt*, S. Pius V, 17 September, 1569.

Mary, in which the Blessed Mother of God is greeted one hundred and fifty times with the Angelical Salutation, corresponding to the psalms of the Psalter of David, together with one Our Father for every ten Hail Marys and also certain meditations that present the entire life of Jesus Christ." The words of the Sovereign Pontiff make it unmistakably clear that there are two essential elements: one, vocal prayer; the other, mental prayer. Without meditation, even though one recites the prescribed Our Fathers and Hail Marys, there is not the devotion of the Rosary; just as meditation on the mysteries without the vocal prayers would not of itself constitute the devotion.

### Vocal Prayers of the Rosary.

The vocal prayers are simply the Our Father and the Hail Mary. It is important to note that these are the only vocal prayers that strictly belong to the Rosary. The introductory and concluding prayers, even the " Glory be to the Father and to the Son and to the Holy Ghost ", do not belong essentially to the vocal prayers. Emphasis is not here laid on the vocal prayers that compose the Rosary with a view of introducing any change whatever in the laudable customs that obtain, but only to state, as defined by the Sovereign Pontiff, what are the essential vocal prayers—namely, for the five decades five Our Fathers and fifty Hail Marys—that is, one Our Father is said before each division of ten Hail Marys; for the fifteen decades, simply multiply by three, that is fifteen Our Fathers and one hundred and fifty Hail Marys.

Saints and spiritual writers have found many mystical reasons for the numbers of the vocal prayers. There is the reason already given by Pope Saint Pius V—honoring Mary by repeating one hundred and fifty times the Hail Mary conformably to the number of the psalms of David. The Psalter may mean not only the collection or book of psalms, but also the musical instrument used when these psalms were sung. David said:[5] " My Lord, I will sing a new canticle, I will sing a new psalm on the harp of ten cords." The decade of the Rosary may be regarded mystically as a harp of the ten

[5] Psalm 143.

cords for the song of the Hail Mary that we sing to Our Blessed Mother. Commenting on the Psalter of David, composed of one hundred and fifty psalms, Saint Thomas Aquinas [6] remarks that by three divisions of fifty we may understand the three states of the Christian people—the state of penance, the state of justice, and the state of glory. So writers and the faithful have made three divisions of fifty of the Psalter of Mary—the Rosary of penance, of justice, and of glory. Saint Charles Borromeo saw another meaning.[7] Speaking of a part of the Rosary, he said: "The five Our Fathers signify the Five Wounds, the ten Hail Marys bring the Ten Commandments to mind, and the fifty Hail Marys suggest the years of jubilee." Pope Leo XIII wrote: "The Rosary represents by its arrangement the sweetness of roses and the charm of a garland. This is most fitting as a method of venerating the Virgin Mary, truly called the Mystical Rose of Paradise." [8] While it is true that these are only mystical meanings, yet they assume importance in considering the beauty of the devotion. The thoughts of Saints and of the Supreme Pontiffs, the Vicars of Christ, are always important. Nothing need be said of the excellence of the prayer that our Blessed Master Himself taught the Apostles to say; nor of the Hail Mary, which is the message of the Holy Ghost delivered by an angel to her who was to become the Mother of God; nor of the petition of the Church that the same Blessed Mother pray for us sinners during our lives, but especially at the hour of our death.

## THE MYSTERIES OF THE ROSARY.

The mysteries of the Rosary are divided into the Joyful, Sorrowful, and Glorious events—mysteries, indeed, but historical facts as well of the lives of our Lord and His Blessed Mother and the work of our redemption. The mysteries of the Rosary are unchangeable, in the sense that the Sacred Congregation of Indulgences [9] has declared that one cannot gain the indulgences of the Rosary if other mysteries or pious

[6] *Proemium in Psalmos.*

[7] Fanfani, *Il Rosario*, p. 16.

[8] *Fidentem piumque animum*, 20 September, 1896.

[9] 13 August, 1726. *Acta S. Sedis pro Soc. SS. Ros.*, vol. II, par. III, p. 802; *Ubi primum*, N. XIII.

meditations be substituted for the regular ones. In the private recitation of the Rosary, the set of mysteries which one may prefer can be selected for meditation. Custom, which was later approved by Apostolic authority, has assigned sets of mysteries for the different days of the week in the public recitation of the Rosary.[10] Beginning with Monday, the mysteries are assigned according to the historical or chronological order. Thus, on Monday the Joyful Mysteries are the subject of meditation, on Tuesday the Sorrowful, and on Wednesday the Glorious Mysteries. Then, one takes again on Thursday the Joyful, on Friday the Sorrowful, and on Saturday the Glorious Mysteries. The Glorious Mysteries are assigned to Sunday meditations throughout the entire year.

In the private recitation it is not necessary to form with the lips the sentence that expresses the mystery for meditation. It is sufficient to recall it to one's mind.[11] When, however, the Rosary is recited in public, the necessity is manifest of bringing the mystery to the minds of those reciting it by a clear public announcement. The mysteries again emphasize the fact that the Rosary is a mental as well as a vocal prayer. If meditation be omitted, an essential element is lacking. Without meditation we may have prayer, indeed, but not the prayer of the Rosary. Meditation is preferably made on the mystery while one recites the Our Father and ten Hail Marys.[12] The meditation may, however, precede or follow the recitation of the Our Father and ten Hail Marys on the following conditions: First, there must be a distinct meditation for each decade on the mystery assigned to it; secondly, there must be a moral union between the vocal prayers of the decade and the meditation on its mystery.[13] It is understood of course that such meditations need be but very brief.

### Preaching and Rosary Meditations.

The relation of the Rosary to preaching is intimate and most important. There can be no adequate accounting of the

[10] S. C. Indul. 1 July, 1839, *Acta S. Sedis pro Soc. SS. Ros.*, vol. II, par. III, p. 868; *Ubi primum*, N. XIII.

[11] S. C. Indul. 1 July, 1839.

[12] Ibidem.

[13] *Acta S. Sedis pro Soc. SS. Ros.*, vol. I, p. 56, N. 135.

credits of truly apostolic preaching for the propagation of the Rosary throughout the entire Christian world. In God's providence, therefore, we find the special custodians and propagators of the Rosary to be the Friars of the Order of Preachers. In our day and for our conditions in the United States one might venture to hope for even more gratifying results in the spiritual life of our people if greater value were placed on meditation, and if our preachers were to insist more on its necessity and advantages and to instruct in a practical way their flocks how to meditate. As a distinct exercise, meditation among the laity, even those aspiring to and striving for the higher things of the spiritual life, is unfortunately rare. How many of the faithful, speaking of the Rosary, are heard to say: "I cannot meditate." Their assertion is not true. Timid souls who think that meditation is such a profound exercise of the spiritual life that they dare not venture upon it, should have their fears dispelled by the simple instruction of preachers. To say that one cannot meditate is equivalent to the assertion that one cannot think, cannot love. Meditation is simply knowing and thinking and loving. Pope Benedict XIII granted a dispensation from meditation only in favor of the very ignorant and uncultured whose minds remain undeveloped and untrained. The same Pontiff urged that even these be taught to accustom themselves to meditate on the mysteries of their redemption formulated in the prayer of the Rosary.[14] The Rosary offers the simplest possible means of teaching the faithful in a practical way the duty and advantage of meditation. They should be encouraged occasionally, or even frequently, to meditate according to their ability. If they cannot name or bring to mind the mysteries of the Rosary, they should be impressed with the necessity of learning them and of grouping some thoughts about each mystery. The Christian who thinks frequently of his salvation, and of the mysteries of our Lord's life which purchased it, as presented in the Rosary, will be likely to keep up his striving for a better and holier life. Some plans and methods of meditation, intended as helps or instructions, produce rather the effect of discouragement. The priest and preacher who is faithful to

[14] *Pretiosus*, 26 May, 1727, *Acta S. Sedis SS. Ros.*, vol. II, par. I, p. 384.

his own daily meditation, and who is a true client of the Rosary, will have little difficulty in instructing his people regarding the simplicity of meditation and the necessity and advantage of its exercise.

Does not October, especially, offer a time when a course of instructions or sermons could be arranged on the necessity and value of meditation for our people, however active or unintellectual their lives may be? The simple principles of meditation could be applied to the Rosary. Would it not be both advantageous and practical to take mystery after mystery, and to teach the faithful how to make the Rosary meditation? Nothing takes the place of the living voice of the teacher who has authority to preach the Word of God. Proof of this is the number of Bibles and books to aid Bible study put forth by Protestantism as a substitute for the living, authoritative word of the teacher. Similarly, it is a mistake to conclude that the preacher is released from the obligation to teach the people how to meditate—especially to meditate on the mysteries of the Rosary—because of the great number of books and pamphlets issued on the subject. The people have and always will have need of the practical instruction of the preacher as to how meditation should be made. Where there is daily recitation of the beautiful prayer of the Rosary, and meditation on its mysteries, there is, as Leo XIII [15] declared, "in the soul an unction of the sweetest fragrance, with the effect, indeed, of having heard with loving attention the voice of the Blessed Mother of Heaven instructing us in the divine mysteries and directing us in the way of salvation." The same Pontiff said: [16] "It is not affirming too much to hold that ignorance and error will not banish faith from the place or home or nation where the practice of the Rosary is maintained with the honor of former days."

## Recitation of the Rosary.

The excellence of the vocal prayers and the value of meditation on the mysteries make clear the advantage of the recitation of the Rosary. A prayer so excellent and so profitable

[15] Leo XIII, *Magnae Dei Matris*, Encycl. Letter, 8 September, 1892, *Acta S. Sedis*, vol. XXV, p. 139.

[16] Ibidem.

should naturally be said in as fitting a manner as possible. The Rosary should be the common family prayer for the home, as well as the public prayer for the church. It is par excellence the prayer for one's private devotion.

### IN THE HOME.

There is no history that can adequately recount or describe the devotion of the Irish people to the Holy Sacrifice of the Mass. In the days of the worst persecution of Ireland, when Mass was infrequent or impossible, the Rosary became a substitute in the Irish home for the august Sacrifice. How much the prayer of the Rosary contributed to preserve Ireland's faith only eternity will reveal. The mysteries told of the Incarnation, of the passion and death of the Lord for the salvation of men. Meditation on the glories of the risen Master and on the life of His Blessed Mother gave the Irish the courage to suffer persecution and inspired in them the hope of receiving an eternal reward for all the sufferings endured for Christ and His faith.

We must thank God for the many and extraordinary blessings bestowed on the Church in the United States. The enemy of religion, however, is neither put out of action nor at rest. There are many lurking dangers. Recently the Holy See [17] deemed it well to call attention to the special dangers menacing our country and the faithful in the United States. There is, first, the attack on the sacred institution of the home "by the means so easily at hand of securing civil divorce, thereby uprooting the foundation of the family." Lack of respect for lawfully constituted authority, civil, ecclesiastic, and domestic, and a refusal to acknowledge that all authority is from God are among the gravest dangers to society in our times. The Holy See scents the presence of error and danger where the welfare of souls is in question. The Vicar of Christ has sounded a note of warning for us. We are bidden to beware of that "excessive independence which holds no authority, not even paternal, as sacred." [18]

This insidious attack on authority is the germ of revolution against the home, the State, and the Church. Would not

[17] *Acta Apostolicae Sedis*, 1 March, 1917, Num. 3, p. 102.

[18] Ibidem.

priests and parents do well to take not one but many measures of repression and prevention against the enemy? It cannot be doubted that the revival of the family recitation of the beads immediately after the evening meal, or at any other time of the evening to suit the convenience of the majority of the family, will bring many a blessing on the home and will increase respect for the authority of this sacred domestic institution. The union of many forces will contribute to the revival of this beautiful custom. The particular counsel or exhortation given by our bishops in their respective dioceses may be quoted with great effect by missionaries in their sermons urging the family recitation of the Rosary. Frequent and instructive appeals of the parochial clergy must be counted on to give permanency to the introductory work of the missionaries. The insistence by the Sisters of our parish schools that the children under their care become little apostles of the Rosary, both for the introduction and maintainence of the family Rosary recital in their homes; the coöperation of truly religious fathers and mothers—found to some extent in every parish—who constitute themselves promoters among their acquaintances and friends; the systematic workers, namely, the prefects of the great Rosary Sodality of the Blessed Virgin—all these are forces which, coöperating for the same end, can make the family recitation nation-wide, thereby calling down many blessings from God upon the homes of our country. Their work will surely do much to reëstablish the idea that the home is not merely a place for sleeping and eating and drinking, but a sacred institution established by God. We are busy in the United States with many movements, and we have the well-founded hope through them to better conditions. It should be made clear to all that whatever elevates and sanctifies the home confers immeasurable benefits upon society. It is the solid and permanent foundation for social betterment. Let there be the family recitation of the Rosary in every Catholic home throughout the nation, and the prayer will become an agency most potent in our Catholic social service. Leo XIII hoped that every Catholic family would let no day pass without the family recitation of the Rosary.[19] The Church, to

[19] Leo XIII, Epistola in forma Brevis: *Salutaris ille spiritus praecum*, 24 December, 1883, *Acta S. Sedis*, vol. XVI, p. 209.

express her approval and to encourage the faithful in this holy practice, has been very generous in her grant of indulgences for the family recitation of the Rosary.[20]

### PUBLIC RECITAL IN CHURCHES.

It is customary in all Dominican churches of the United States to have the public recitation of the Rosary every evening of the year. In many other parishes the same laudable custom obtains. Pope Leo XIII urged that in every cathedral church throughout the world the Rosary be recited daily.[21] The same Pontiff wished that in all churches where the Rosary Confraternity is established, there be, as far as possible, the daily public recitation of the Rosary.[22] In all parish churches, even though the Rosary Confraternity be not established, the Pope of the Rosary asks for the public recitation of the Rosary on Sundays and holidays of obligation.[23] For these prayers the Church in her cordial and generous approval grants extraordinary indulgences.[24] During the month of October, and until the second of November inclusive, in all parish churches of the world and in all churches dedicated to the Blessed Mother of God, as well as in all other churches of which the bishop of the diocese approves, the Pope of the Rosary wished at least a third part of the Rosary to be said before the Blessed Sacrament exposed for the adoration of the faithul.[25]

### THE ROSARY FOR ONE'S PRIVATE DEVOTION.

The private recitation of the Rosary contributes immeasurably to the individual's sanctification. The theory of this is

[20] Leo XIII, List of Indulgences, 29 August, 1899; S. C. Indul. Cfr. *Acta S. Sedis,* vol. XXXII, p. 228. An indulgence of ten years granted to the faithful in general for the family recitation of the five decades or for those who in church recite the Rosary with others.

[21] Leo XIII, *Salutaris ille,* as in note no. 19

[22] Leo XIII, Const. *Ubi primum,* 2 Oct., 1898, N. XIII.

[23] Leo XIII, *Salutaris ille,* as in note no. 19.

[24] List of Indulg. Leo XIII. Fifty years indulgence once a day can be gained by those who are members of the Rosary Confraternity provided they recite the five mysteries of the Rosary in any part of the church from which the Rosary Altar can be seen. In addition there are the indulgences as in note no. 20.

[25] Leo XIII, Encycl. *Supremi Apostolatus,* 1 Sept. 1883, *Acta S. Sedis,* vol. XVI, p. 113. Leo XIII Encycl. *Superiore anni,* 30 Aug. 1884, *Acta S. Sedis,* vol. XVII, p. 49, S. C. Rit. 20 Aug. 1885, *Acta S. Sedis,* vol. XVIII, p. 95.
If the October Devotions be held in the morning after Mass, then, of course the Blessed Sacrament should not be exposed. S. C. Rit. 20 Aug. 1885.

clear. It is, indeed, a fact confirmed by experience that the unfailing habit of reciting the Rosary and of meditating on its mysteries develops taste for this form of prayer and enables one to enjoy its practice. One who says the five mysteries but seldom, experiences the tediousness and the monotony of the prayer because its varied beauties, especially those of the meditation, are not manifested. Question the priests or the faithful who say the fifteen mysteries once, or even twice, a day and you will find that the prayer for them is a joy and a consolation. Many priests have the habit of saying five mysteries as part of their thanksgiving after Holy Mass, while many of the faithful observe the same practice in their thanksgiving after Holy Communion. With a little determination it becomes a very easy matter to find time during the day at five, or ten, or even at fifteen, different odd moments to say a decade of the Rosary. The habit once formed, is very easy to keep up. Who can question the great advantage of turning to God through His Blessed Mother several times each day? This self-imposed obligation is sure to have its great effect on the life of the individual. By such practical methods one grows to love the prayer of the Rosary and to profit especially by its meditations. It is now permitted to all the faithful to say one decade at a time, provided the five decades be said within the natural day of twenty-four hours.[26]

Our duty to the dead, especially those who have a claim on us, should furnish us with an impelling motive for the frequent recitation of the Rosary. After the Holy Sacrifice of the Mass, the Rosary is one of the greatest means in our power to assist the souls in purgatory.

[26] The S. C. Indulgences, 22 January, 1858, replied that the decades of the Rosary could not be separated in the recitation except by Rosarians, and then only when they were discharging their weekly obligation of saying the fifteen mysteries. At the same time the S. Congregation replied that it was not expedient to petition the Holy See for a futher extension of this privilege. (*Acta S. Sedis SS. Ros.*, vol. II, p. III, p. 903). On the request of the Master General of the Dominicans Pope Pius X granted the privilege to Rosarians only of saying but a decade of beads at a time in every recitation of the Rosary, provided the five decades were said during the day. (*Analecta O. P.* 14 Oct. 1906, p. 748). On 8 July 1908 Pope Pius X extended to all the faithful the privilege of saying but one decade at a time (S. C. Indulg., *Analecta O. P.*, vol. VIII, p. 634).

## MANNER OF RECITING THE ROSARY.

It must be emphasized again that the only essential vocal prayers of the Rosary are the Our Father and the Hail Mary. It may be that the various prayers added in accordance with the customs of many countries often deter individuals from saying more frequently in private the five decades of the Rosary.

### ESSENTIAL REQUIREMENTS.

In the private recitation of the Rosary one may do all that is required by the Church by observing the following:

1. begin simply by saying the Our Father;
2. say immediately ten Hail Marys;
3. the meditation on the mystery may precede or follow the Our Father and ten Hail Marys, but preferably it accompanies the recitation;
4. at least one decade at a time must be said and the five decades recited within the natural day of twenty-four hours.[27]

What applies to one decade is applicable to the recitation of the five, ten, and fifteen decades. Thus, no introductory or terminating prayers for one or five decades; no "Glory be to the Father and to the Son and to the Holy Ghost"; no forming with the lips the words that announce the mystery, it being sufficient to recall this to one's mind, are essentially necessary. It is a matter of certainty that Pope Pius IX when he recited the Rosary [28] with those about him in the evening for the souls of the faithful departed, used to say, "May the souls of the faithful departed through the mercy of God rest in peace", instead of the "Glory be to the Father". If one's private devotion suggests this, or if it be said in public, the "Glory be to the Father" would then naturally be omitted.

### GENERAL CUSTOM OF THE UNITED STATES.

It is customary in most churches of the United States to say the Rosary as follows:

1. the Apostles' Creed.
2. the Our Father.

[27] Cfr. note 26.

[28] *Il Rosario,* Fanfani, O. P., p. 4.

3. three Hail Marys.
4. the Our Father (which is properly the beginning of the Rosary).

It is sometimes erroneously stated that these introductory prayers have come into rather general use because they are permitted by way of privilege for those who cannot or who do not wish to meditate on the mysteries. Where this false notion prevails it should be corrected. As in most countries, there are varying customs as to the concluding prayers. It is clearly against the express wish of the Church that the beautiful simplicity of the Rosary be destroyed, especially by the private devotions of well-meaning but unwise pious souls who wish to bring about in the public recitation of the Rosary the addition of certain prayers, or the intermingling of ejaculations or words that appeal to their sense of piety.[29]

IN DOMINICAN CHURCHES.

In all Dominican churches of the United States, as well as in many churches that have adopted the practice of the Order of Preachers, the Rosary is recited as follows, without the introductory prayers of the Creed, Our Father, and three Hail Marys:

*Priest*, Hail Mary, full of grace, the Lord is with thee!
*Congregation*, Blessed art thou among women and blessed is the fruit of thy womb, Jesus.
*Priest*, O Lord, open Thou my lips.
*Congregation*, And my tongue shall announce Thy praise.
*Priest*, Incline unto my aid, O God!
*Congregation*, O Lord, make haste to help me.
*Priest*, Glory be to the Father, etc.
*Congregation*, As it was in the beginning, etc.

The announcement of the mystery is then simply made and the first Our Father and ten Hail Marys, or first decade, immediately follow. The five decades are concluded by the following prayers:

1. Hail Holy Queen.
2. the versicle and response, " Queen of the Holy Rosary," " Pray for us ";

[29] S. C. Indulg. 1 Sept. 1884, *Acta S. Sedis SS. Ros.* Cfr. notam vol. II, p. III, p. 769.

3. the Rosary prayer, as found in the Breviary for the Feast of the Rosary.

Although varying customs obtain in Dominican communities and churches throughout the world, due to local piety, it is important to remember that these additional prayers need not be said as a condition for gaining the indulgences of the Rosary and may be omitted, especially in private recitation.

THE GREAT ROSARY SODALITY OF THE BLESSED VIRGIN.

The older and pioneer Dominican Fathers of the United States usually referred to the Rosary Confraternity as "the Great Sodality of the Blessed Virgin." The designation emphasized the fact that the Confraternity of the Rosary is truly a Sodality preëminent among all sodalities of the Blessed Virgin, and expresses too its relation to the Sodalities of the "Living Rosary" and "Perpetual Rosary." In studying the documents of the great Pope of the Rosary, Leo XIII,[30] on his favorite devotion, one is transported to the sublime heights of the Pontiff's thoughts and is lost in admiration. Speaking of societies of the Church in general, Pope Leo XIII [31] passes on to the great Rosary Sodality or Confraternity in particular. "We do not hesitate," says the Pontiff, "to assign a pre-eminent place among these societies to that known as the Society of the Holy Rosary. If we regard its origin, we find it distinguished by its antiquity, for Saint Dominic himself

[30] There are eleven Encyclicals on the Rosary from the years 1883 to 1898 as follows: *Supremi Apostolatus,* 1 Sept. 1883; *Superiore anno,* 30 Aug. 1884, *Quamquam pluries,* 15 Aug. 1889; *Octobri mense,* 22 Sept. 1891; *Magnae Dei Matris,* 8 Sept. 1892; *Laetitiae sanctae,* 8 Sept. 1893; *Jucunda semper,* 8 Sept. 1894; *Adjutricem populi Christiani,* 5 Sept. 1895; *Fidentem piumque animum,* 20 Sept. 1896; *Augustissimae Virginis Mariae,* 12 Sept. 1897; *Diuturni temporis spatium,* 5 Sept. 1898. There is one letter of the Holy Father to the Bishops of Italy, *Vi è ben noto,* 20 Sept. 1887. The Encyclical *Quod auctoritate apostolica,* 22 Dec. 1885, proclaiming the extraordinary Jubilee for the year 1886, decreed that it should be under the Protection of the Queen of the Rosary. There are three Apostolic Briefs, *Salutaris ille,* 24 Dec. 1883; *Tua providentia,* 13 Mar. 1894; *Jam nemini dubium* 4 May 1901. There are four decrees, Urbis et Orbis, S. C. Rit.—10 Dec. 1883; 20 Aug. 1885; 11 Sept. 1887; 5 Aug. 1885. There is a "Decretum generale" S. C. Rit., 19 Jun. 1884. There is one Apostolic Constitution, *Ubi primum,* 2 Oct. 1898. There is a Letter Apostolic on the Church of Our Lady of the Rosary at Lourdes, *Parta humano generi,* 8 Sept. 1901. There is a letter to Fr. Becchi, O. P., on the Perpetual Rosary in Italy, 28 Mar. 1901. In all there are twenty-four Papal documents of Pope Leo XIII on the Rosary.

[31] Encyl. *Augustissimae Virginis Mariae,* 12 Sep. 1897, *Acta S. Sedis,* vol. XXX, p. 129.

is said to have been its founder. If we estimate its privileges, we see it enriched with a vast number of them granted by the munificence of our predecessors. The form of the association, its very soul, is the Rosary of Our Lady, of the excellence of which we have elsewhere spoken at length. Still, the virtue and efficacy of the Rosary appear all the greater when considered as the special office of the Sodality that bears its name. Every one knows how necessary prayer is for all men; not that God's decrees can be changed, but, as St. Gregory says, 'that men by asking may merit to receive what Almighty God hath decreed from eternity to grant to them'. And St. Augustine says: 'He who knoweth how to pray aright, knoweth how to live aright.' But prayers acquire their greatest efficacy in obtaining God's assistance when offered publicly, by large numbers, constantly and unanimously, so as to form, as it were, a single chorus of supplication; as those words of the Acts of the Apostles clearly declare, wherein the disciples of Christ, awaiting the coming of the Holy Ghost, are said to have been 'persevering with one mind in prayer'. Those who practise this manner of prayer will never fail to obtain certain fruit. Such is certainly the case with the members of the Rosary Sodality. Just as by the recitation of the Divine Office, priests offer a public, constant and most efficacious supplication, so the supplication offered by the members of this Sodality in the recitation of the Rosary, or 'Psalter of Our Lady,' as it has been styled by some of the Popes, is also in a way public, constant, and universal." "Since, as we have said, public prayers are much more excellent and more efficacious than private ones, so ecclesiastical writers have given to the Rosary Sodality the title of 'the army of prayer, enrolled by St. Dominic under the banner of the Mother of God.'" [32]

It would be interesting and most profitable to group or collect all the appreciations of the Sovereign Pontiffs on the Rosary. Saint Pius V and Leo XIII stand out prominent among the Popes who loved the devotion of the Rosary. The Apostolic Constitution of the latter, *Ubi primum*, 2 October, 1898, is one of the most important documents ever issued by the Popes on the Rosary. It deserves to be much better known

[32] Translation from *The Rosary Guide*, Proctor, O. P. Ed. London 1901.

than it is. From this document, as from the list of indulgences which it promised, and which was published the following year,[33] it is manifest that one does not take advantage of all the privileges of the Rosary devotion and of its extraordinary indulgences unless one enjoys membership in the Great Rosary Sodality of the Blessed Virgin. The ancient Sodality of Our Blessed Lady must not be confused with or thought to be the same as either the "Living Rosary" or "The Perpetual Rosary".[34]

Thousands of the great Rosary sodalities of the Blessed Virgin have been established in the United States, in large measure through the efforts of the late Father Charles Hyacinth McKenna, O.P.[35] The requirements for the establishment of

[33] S. C. Indulg. 29 Aug. *Acta S. Sedis,* vol. XXXII, p. 228.

[34] The "Living Rosary" was founded in France in the year 1826 by a pious woman whose name was Mary Pauline Jaricot. Her idea was to group individuals together, each person representing a living decade of the Rosary for the space of one month only. The obligation of each living decade was to say each day of the month the same decade of the Rosary; thus, the fifteen persons so grouped would say each day the entire Rosary. Membership had to be renewed each month and the mystery assigned for the same period. For this purpose leaflets determining the mysteries were distributed among the associates each month. The idea was to induce persons to recite the Rosary, and to develop gradually in them a taste for the devotion and so prepare them for membership in the Great Sodality of the Blessed Virgin of the Rosary. The "Living Rosary" was transferred by Pope Pius IX on 17 August, 1877 to the jurisdiction of the Master General of the Dominicans. (Cfr. *Acta S. Sedis. Soc. SS. Ros.,* vol. II, par. II, p. 499.)

"The Perpetual Rosary" is entirely distinct from the "Living Rosary." It is, however, dependent on the Great Rosary Sodality of the Blessed Virgin in the sense that it presupposes it. In other words, one must belong to the Great Rosary Sodality before seeking membership in the Association of the "Perpetual Rosary." It simply means that members of the Rosary Sodality who wish to assume additional obligations are banded together and so organized that there is a perpetual recitation of the Rosary. The organization admits of one assuming the obligation of an hour each day or each night, or one hour a week, or one hour a month, or even one hour in the year, as one's devotion suggests and one's duties permit, during which hour the Rosary will be recited continuously. The Founder of the "Perpetual Rosary" was Fr. Timothy Ricci, O. P. It is frequently attributed to Fr. Petronius Martini of Bologna, who was a great propagator of the devotion. In 1650 and in 1654 the General Chapters of the Dominican Order petitioned the Holy See to approve of the Association of the Perpetual Rosary. Popes Alexander XVII, Clement X, Innocent IX, Pius VII and Pius IX blessed and granted indulgences to the Association. The venerable Fr. Saintourens, O. P., of Camden, N. J., founder of the Sisters of Perpetual Rosary in the United States, has succeeded in founding seven Monasteries of these Sisters in our country. He has long wished for and prayed for the development of the Association of the Perpetual Rosary in the United States. His work is calling and awaiting one who has genius for organization. What immeasurable blessings the prayers of such an association would call down upon our people and clergy and country!

[35] His death occurred 21 February, 1917.

this Sodality, as well as for membership in it, are most simple. Full information can be had on request from the offices of the Apostolate of the Rosary.[36] It is most important to note that there is no arrangement in this great ancient Sodality of Our Blessed Mother making one Sodality depend on another, not even upon the ancient Rosary societies of Rome. There is no such thing as an archconfraternity of the Rosary, although the term is sometimes used.[37] All are equal, all have the same privileges, without any exception, in the whole world. Once a sodality is established, it is entirely independent of every other sodality. Its rights and privileges and autonomy have a corporate existence in the Church by a charter emanating from the Holy See, which is issued through the agency of the Master General of the Order of Preachers. There is a mistaken notion in some places that there is a kind of dependence on the sodalities established in Dominican churches, especially in those cities where the Order of Preachers has priories and churches. No such dependence exists. Special arrangements must be made in such cases, and the bishop of the diocese where the sodality is to be established must dispense from the prohibition of Clement VIII.[38] There is no necessity whatsoever of sending names of members of the Sodality from parishes where the society is established to Dominican churches for registration. Names of members may be inscribed in any church where the great Rosary Sodality of Our Blessed Mother is established. In the United States, all pastors desiring the ancient Sodality of the Rosary can secure the Roman diploma from the offices of the Apostolate of the Rosary in New York and California.[39] It is most important to note that many of the extraordinary indulgences for the recitation of the Rosary cannot be gained unless one is a member of the ancient Rosary Sodality.

[36] Apostolate of the Rosary,
869 Lexington Avenue,
New York City.

Apostolate of the Rosary,
2390 Bush Street,
San Francisco, Cal.

[37] *Acta S. Sedis SS. Ros.* vol. I, p. 10, N. 14.

[38] *Ubi primum,* N. V., S. C. Indulg., 20 May 1896, *Analecta O. P.,* vol. II, anno IV, p. 591, Cfr. also *Analecta O. P.* vol. I, anno I, p. 160, nota 2.

[39] See addresses in note 36. In the faculties of some dioceses of the United States the statement is still found that our bishops are authorized to establish the Rosary Confraternity. This faculty was revoked by Leo XIII in the *Ubi primum,* N. 11.

## OBLIGATIONS.

The obligations of the ancient Rosary Sodality are very simple. They are as follows: 1. to have one's rosary blessed by a priest who is authorized to impart the Dominican blessing;[40] 2. to have one's name inscribed in the register of the Rosary Sodality, which means in the register of any church in the world where the Sodality is canonically established (in the United States our splendid parish system ought to be encouraged and strengthened rather than weakened in any way. The faithful ought therefore to be urged to become members of the Rosary Sodality in their own parish churches; provided the Society is there canonically established); 3. to say during the week the fifteen mysteries of the Rosary. At least one decade at a time should be said in discharging this obligation.

Any further duties that the members of the great Rosary Sodality assume, either as a society or as individuals, depend upon the special arrangements of the parish or diocese. Members may be organized to further the interests of any good work of the parish on the approval of the bishop.[41] In many parishes the Sodality is organized to assume in a financial way the responsibilities of the Altar Society. Members may undertake any work that their pastor thinks well to give them for the good of religion in the parish. Any special statutes regulating their work should have the approval of the bishop of the diocese.[42] It is very desirable to find work for Rosarians to do. The spirit of parish loyalty should be inculcated in them.

## INDULGENCES.

On the 29 August, 1899, Pope Leo XIII[43] approved a list of indulgences, all previous lists thereby becoming obsolete. The two divisions of the list emphasize in the most striking way the great advantages of membership in the ancient Sodality of the Rosary, the first part enumerating the extraordinary grants of a long line of Popes to Rosarians only, the second part the

[40] Priests desiring personal faculties to attach the Dominican blessing to rosaries can obtain them from the offices of the Apostolate of the Rosary. Addresses in note 36.

[41] *Ubi primum,* N. VII.

[42] Ibidem.

[43] S. C. Indulg., *Acta S. Sedis,* vol. XXXII, p. 228.

indulgences which the faithful in general, as well as members of the Sodality, can gain.

To the list of Leo XIII are to be added the important and generous concessions of Pope Pius X. In studying the grants of indulgences to members of the great Rosary Sodality of the Blessed Virgin and to the faithful in general, one is at a loss whether to marvel more at the generosity of the Church in drawing upon the exhaustless treasury that she possesses or at the unqualified approval given to the devotion of the Rosary as expressed by the lavish grants of indulgences. The complete list of indulgences should be found in every Catholic home, and parents might profitably be urged to inculcate in their children a great appreciation of the Rosary and its spiritual advantages. Attention is directed to only a few of the indulgences granted. The list of indulgences is a very long one.

INDULGENCES FOR ALL THE FAITHFUL, INCLUDING ROSARIANS.[44]

Provided rosaries are blessed by priests having faculties to give the Dominican blessings, one can gain: 1. an indulgence of 100 days for each Our Father and Hail Mary of the five decades; 2. an indulgence of 5 years and 5 Lents for the same five decades; 3. an indulgence of 10 years and 10 Lents once a day for saying five decades with others at home or in church, or in a public or private chapel (This indulgence should encourage the family recitation of the Rosary. Priests and parents will bring untold blessings on the Catholic homes of our country, if they make this custom nation-wide. In the family recitation of the Rosary it may be suggested that the following intentions be prayed for in the recital of the Rosary: (a) for our Holy Father, (b) for the intentions of the bishop of the diocese; (c) that God may bless the parish; (d) that God may bless the home and family; (e) for the deceased members of the family); 4. in one and the same recitation the Dominican and Crozier indulgences can be gained, provided the beads have both blessings;[45] 5. a plenary indulgence for each visit made on the Feast of the Rosary (first Sunday of October) to the Rosary altar, not only in Dominican churches, but as well in the thousands of churches throughout the United

[44] List of Indulgences, Leo XIII, *Acta S. Sedis*, vol. XXXII, p. 228.

[45] S. C. Indulg. 12 June 1907, *Acta S. Sedis*, vol. LX, p. 442.

States where the great Rosary Sodality of Our Blessed Mother is established.[46] This indulgence can be gained from noon on Saturday to midnight on Rosary Sunday.[47]

To satisfy the prescribed conditions of confession, Communion, visit to the church, and prayers for the intentions of our Holy Father, the following should be noted: 1. one may go to confession eight days before the Feast of the Holy Rosary;[48] 2. for daily communicants and for those who receive Holy Communion five times during each week, confession is not strictly required;[49] 3. each visit must be distinct, that is, one must leave the church and reënter it when more than one visit is to be made;[50] 4. no prescribed prayers are to be said at each visit; one is free to say those prayers that his or her devotion suggests for the intentions of our Holy Father.[51] Five Our Fathers and five Hail Marys will suffice, or a decade of the Rosary. If the decade of the Rosary be chosen as the prayer to be said at these visits, one should say the five decades within the day if the indulgences for the recital of the Rosary are to be gained, even though five visits be not made.[52]

INDULGENCES FOR ROSARIANS ONLY.

1. A plenary indulgence can be gained once a day by members of the great Rosary Sodality of the Blessed Virgin who say the fifteen decades within the natural day of twenty-four hours, provided they approach the sacraments, visit a public church or chapel, and say the fifteen mysteries for the intention of the triumph of the Church.[53] Can we not urge most of our daily communicants in the United States to take advantage at once of this grant, which is not as well known as it should be? It will surely be one of the best means within their power of giving proof of their love and loyalty to the Holy See.

[46] *Acta S. Sedis Soc. SS. Ros.*, vol. I, p. 81, N. 208.

[47] S. C. S. O., Sec. Indulg., 26 Jan. 1911, *Acta Apost. Sedis*, vol. III, p. 64.

[48] Cong. S. O., Sec. Indulg., 23 April, 1914, *Acta Apost. Sedis*, vol. VI, p. 308.

[49] S. C. Indulg., 14 Feb. 1906, *Acta S. Sedis*, vol. XXXIX, p. 62.

[50] *Acta S. Sedis Soc. SS. Ros.* vol. II, par. III, nota 3, pp. 917, 918.

[51] Ibid., p. 869.

[52] S. C. Indulg., 8 July 1908, *Analecta O. P.* vol. VIII, p. 634.

[53] S. C. Indulg., 12 June 1907, *Acta S. Sedis*, vol. XL, p. 511.

2. For Rosarians who recite the entire Rosary the plenary and partial indulgences granted to Spain, can be gained.[54]

3. Rosarians who reverently carry the rosary on their person for the love of the Blessed Virgin, even without reciting any prayers, can gain an indulgence of 100 years and 100 Lents each day.[55]

4. Fifty years can be gained once a day by Rosarians who say five mysteries of the Rosary at the altar or chapel of the Rosary in any church where the ancient Rosary Sodality of the Blessed Virgin is established. Members who live far from such a church can gain this indulgence in any church or public chapel.[56]

5. An indulgence of 2025 days for each time the Holy Name of Jesus is pronounced in every Hail Mary during the recitation of the Rosary. Thus, for five decades this grant should be multiplied by fifty, and for the entire Rosary by one hundred and fifty.[57]

6. Together with the extraordinary indulgences for pronouncing the Holy Name of Jesus in the Hail Mary during the recitation of the Rosary, one can gain at the same recitation all the Crozier indulgences, provided the beads have received both blessings.[58] Five hundred days' indulgence for each Hail Mary and Our Father can be gained as the Crozier indulgence.

7. To encourage meditation among Rosarians, an indulgence of seven years and seven Lents is granted for every half-hour's meditation and 100 days for each quarter of an hour.[59]

8. On the first Sunday of each month Rosarians can gain four plenary indulgences: (a) one as indicated under number 1; (b) a second plenary indulgence for being present at the Rosary procession, saying some prayers for the intentions of the Pope and making a visit to the Rosary altar or chapel;[60]

[54] List of Indulg. Leo XIII, Par. I, N. 4. This indulgence was first extended to Rosarians by Clement IX, 22 Feb. 1668. Whatever precisely the indulgences are they can be gained by Rosarians.

[55] S. C. Indulg., 31 July 1906, *Acta S. Sedis*, vol. XL, p. 442.

[56] List of Indulg., Leo XIII, par. I, N. 4.

[57] List of Indulg., Leo XIII, Par. I, N. 8.

[58] S. C. Indulg., 12 June 1907, *Acta S. Sedis*, vol. XL, p. 442.

[59] List of Indulg., Leo XIII, Par. I, N. 10.

[60] Ibid., N. 3.

(c) a third plenary indulgence for Rosarians who go to confession and Communion on the first Sunday of the month, visit the church or chapel of the Rosary, and pray for the intentions of the Pope;[61] (d) a fourth plenary indulgence can be gained by Rosarians who visit our Lord exposed in the Blessed Sacrament in any church where the Sodality is established, and pray for the intentions of the Pope.[62] It is understood, of course, that for these four plenary indulgences, confession and Communion are necessary, as already explained, according to the decisions of the Sacred Congregations.

The above indulgences convey some idea, at least, of the generosity of the Church with her indulgences to Rosarians, but it is necessary to study the official list of Pope Leo XIII to have a fair estimate of it. It may be said that the Church's generosity in this regard seems almost incredible.[63]

FR. JOHN T. MCNICHOLAS, O.P.

*Collegio Angelico, Rome.*

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## THE NEW CODE OF CANON LAW.

THE new codification of Canon Law is completed. The steps that led up to this memorable event in the history of ecclesiastical jurisprudence are best set forth by the reigning Pontiff in his Bull *Providentissima Mater Ecclesia*, in which he promulgates the new Code. We submit the following translation of the Latin original.

TO OUR VENERABLE BRETHREN AND BELOVED SONS, THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES, AND ALSO TO PROFESSORS AND STUDENTS OF CATHOLIC UNIVERSITIES AND SEMINARIES.

BENEDICT BISHOP

Servant of the Servants of God

*For a perpetual remembrance.*

The Church, most provident mother, endowed by her Divine Founder with all the requisites of a perfect society, when, in obe-

[61] Ibidem, N. 4.

[62] Ibidem.

[63] Complete information about the indulgences, etc., can be had from the offices of the Apostolate of the Rosary, 869 Lexington Avenue, New York City.

dience to the Lord's mandate, she commenced in the very beginning of her existence to teach and govern all nations, undertook by promulgating laws the task of guiding and safeguarding the discipline of the clergy and the faithful.

As time elapsed, particularly after she had gained her liberty and, daily waxing stronger, had extended her kingdom, she never ceased to set forth and to define her own inherent right of making laws. Witness in proof of this the many and various decrees of the Roman Pontiffs and Ecumenical Councils which were published as the times and circumstances suggested. By these laws and enactments not only did she make wise provision for the direction of the clergy and people, but, as history bears witness, she promoted also most effectually the development of civilization. For not only did she abolish the laws of barbarous nations and remodel on more humane lines their savage customs, but likewise, with God's assistance, she reformed and brought to Christian perfection the very law of the Romans, that wonderful monument of ancient wisdom which is deservedly styled *ratio scripta*, so as to have at hand, as the rules of public and private life improved, abundant material both for mediæval and modern legislation.

With inevitable changes nevertheless in the conditions of the times and in the needs of men, as our predecessor, Pius X of happy memory, pointed out in the Motu Proprio *Arduum sane*, issued 17 March, 1904, it became apparent that Canon Law could no longer readily attain the fulness of its aims. Indeed in the passing of centuries many, many laws had been published, of which some had been abrogated by the supreme authority of the Church or had fallen into desuetude; whilst others, owing to changed conditions, had become difficult of execution, or less useful and expedient for the common good. Moreover these laws had so increased in number and were so separated one from another and scattered about that many of them were unknown not merely to the people at large, but even to the most learned.

For these reasons our predecessor, Pius X of happy memory, immediately on his accession to the Pontificate, realizing how helpful it would be for the stable restoration of ecclesiastical discipline to put an end to the serious inconveniences above referred to, resolved to arrange in a clear and orderly collection all the laws of the Church which had been proclaimed down to our day, abolishing those already abrogated or obsolete, adapting others to present needs and making new ones as necessity or expediency should require.[1] Setting about this most difficult task after mature deliberation, he considered it

[1] Cf. Motu proprio *Arduum sane.*

necessary to consult the bishops *whom the Holy Ghost hath placed to rule the Church of God*, so as to know fully their mind on this matter; and first of all he caused the Cardinal Secretary of State to write letters to all the archbishops of the Catholic world, charging them to interrogate their suffragans, and other Ordinaries, who are obliged to assist at provincial synods, if there were any such, and to inform the Holy See with as little delay as possible and briefly concerning the modifications and corrections which in their opinion might be especially necessary in the present laws of the Church.[2]

Then, having summoned several canonists of note, resident in Rome and elsewhere, to lend their aid, he committed to our beloved son Cardinal Gasparri, who was at that time Archbishop of Ceserea, the office of directing, perfecting, and, if need be, supplementing the work of the Consultors. He moreover formed a committee or, as it is called, a *Commission* of Cardinals of the Holy Roman Church, appointing as its members Cardinals Dominic Ferrata, Casimir Gennari, Benjamin Cavicchioni, Joseph Calasanctius Vives y Tuto, and Felix Cavagnis, who with Cardinal Gasparri as *ponens*, were to examine diligently the proposed canons, and modify, correct, or perfect them as their judgment might suggest.[3] On the death, one after another, of these five, their places were taken by our beloved sons, Cardinals Vincent Vannutelli, Cajetan de Lai, Sebastian Martinelli, Basil Pompili, Cajetan Bisleti, William Van Rossum, Philip Giustini, and Michael Lega, who have admirably completed the work imposed upon them.

Lastly, seeking once more the prudence and authority of all the brethren of the Episcopate, he directed that to each of them and to all superiors of Religious Orders who are legitimately invited to an ecumenical council, a copy of the new Code, compiled and corrected, should be sent before its promulgation, in order that they might freely express their views in regard to the canons as prepared.[4]

In the meantime, however, to the sorrow of the whole Catholic world, our predecessor of immortal memory passed from this life, and it devolved on us, as by the secret council of God we entered on the Pontificate, to receive with due honor the opinions, coming from every quarter of the world, of those who with us constitute the teaching Church. Finally we ratified, approved and sanctioned in all its parts the new Code of the whole of Canon Law, which was asked for by many bishops in the Vatican Council, and which was begun over twelve years ago.

[2] Cf. Epistolam *Pergratum mihi*, 25 March, 1904.

[3] Cf. Motu proprio *Arduum sane*.

[4] Cf. Epistolam *De Mandato*, 20 March, 1912.

Therefore, having sought the aid of Divine grace, trusting in the authority of the Blessed Apostles Peter and Paul, *motu proprio*, of our certain knowledge and in the fulness of the Apostolic power with which we are invested, by this our constitution, which we wish to be binding for all time, we promulgate, and we decree and order that the present Code, just as it is drawn up, have in future the force of law for the universal Church, and we entrust it for safe-keeping to your custody and vigilance.

That all concerned, however, may have full knowledge of the prescripts of this Code before they become effective, we decree and ordain that they shall not have the force of law till Pentecost of next year, that is, on the nineteenth day of May, 1918.

All enactments, constitutions and privileges whatsoever, even those worthy of special and individual mention, and customs, even immemorial, and all other things whatsoever to the contrary notwithstanding.

Wherefore let no one violate or rashly oppose in any way this document of our constitution, ordinance, limitation, suppression, derogation, and expressed will. And if any one shall presume to attempt to do so, let him know that he will incur the wrath of Almighty God and of his Blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's, on the Feast of Pentecost, in the year nineteen hundred and seventeen, the third of our Pontificate.

PETER CARDINAL GASPARRI,
Secretary of State.

O. CARDINAL CAGIANO DE AZEVEDO,
Chancellor of the Holy Roman Church.

## CONTENTS AND DIVISION OF THE NEW CODE.

In the new Codex the Bull of promulgation is immediately followed by the Act of Faith of Pius V, with the addition authorized by Pius IX, with which we are familiar, and which must be made under certain prescribed circumstances by various ecclesiastics. Later a preface by Cardinal Gasparri is expected. Then begins the Codex proper, which comprises 456 octavo pages and is divided into 2414 canons. Certain constitutions follow that are not new, particularly concerning the government of the Church while the Roman See is vacant, and the election of a Pope. Finally there is a brief general index.

The idea of publishing the entire legislation of the Church in canons is not new. It was adopted some years ago by Monsignor Pezzani, a professor in the Vatican Seminary, who

in 1894 began to publish in this form, with copious explanatory notes, a work that he styled *Codex Sanctae Catholicae Romanae Ecclesiae*. The setting forth of legislation in distinct decrees lends itself to conciseness and clearness.

The ancient division of Canon Law into three parts, introduced by Gratian in the twelfth century and so commonly followed in our text books, has been abandoned, the present Codex being made up of five books, though the old order or method of treatment remains practically the same.

In the first book are found certain preliminaries or general ideas, termed *Normae Generales*. Then follow under separate titles fundamental notions on law in general, customs, rescripts, privileges, and dispensations. The third title, on the method of computing time in years, months and days, as required in the application of canon law, contains some details that are new, though much of the matter has been made up of previous decrees. In the *Normae generales*, which are only seven in number, we are reminded of the canonical principle that the legislation of the Latin Church does not necessarily extend to the Oriental Church. Liturgical regulations, we are informed, are not professedly treated in the new codification, and those now in vogue retain their force, except where the present Code may state the contrary. Thus the musical regulations of Pius X, while still in force, are not embodied in the Codex. Special pacts or concordats between the Holy See and civil powers are not affected. The same is true of privileges or indults now enjoyed, owing to the favor of the Holy See, by individuals or associations, where they have not been specially revoked. Canon five speaks of the effect of the new legislation on present legitimate *customs*, whether particular or universal, while the next number, which is especially specific or detailed, treats similarly of the cessation or abrogation of present *laws*. The last General Rule assures us that ordinarily the appellation *Apostolic* See or *Holy See* embraces, as well as His Holiness, the Roman Congregations, Tribunals, and Offices, which assist in ruling the universal Church.

The second book or division of the Code treats of persons ("De Personis"), the third of things ("De Rebus"), the fourth of processes ("De Processibus"), and finally the fifth, of crimes and punishments ("De Delictis et Poenis").

The fourth book is subdivided into three parts, which treat of trials ("De judiciis"), the process or formalities to be observed in preparing for the beatification or canonization of saints ("De Causis beatificationis Servorum Dei et canonizationis Beatorum"), processes in special cases ("De modo procedendi in nonnullis expediendis negotiis vel sanctionibus poenalibus applicandis").

The fifth book is made up also of three parts, in which we find the legislation respectively on crimes ("De Delictis"), punishments in general ("De Poenis"), and punishments that are applicable in particular cases ("De Poenis in singula delicta").

The fourth and fifth books of the Codex occupy 156 pages and 863 canons, or nearly one-third of the entire volume. The former legislation of the Church in the matter contained in these parts has been modified to some extent, while some new material and many details have been added.

Naturally the portions of the Codex that especially attract our interest are the second and third books, which, we may add in passing, are extremely orderly. The second book, after a few general statements, treats of clerics specifically, namely of the Pope, the Cardinals, and so on in order, of Religious, of the laity. The third book, after a few general decrees, takes up the Sacraments, treating each in turn, then passes on to sacred places and times ("De locis et temporibus sacris"). The third part of this section is occupied with Divine cult ("De cultu divino"), the fourth with preaching, catechising, teaching, and the like ("De Magisterio ecclesiastico"), the fifth with benefices and other associations ("De beneficiis aliisque institutis ecclesiasticis non collegialibus"), and finally the sixth with temporal goods ("De bonis Ecclesiae temporalibus"). While in these second and third books of the Codex the changes are not for the most part drastic, yet many occur. Let us direct attention to some of the more important.

## New Legislation.

A person who has reached the age of twenty-one is a *major*; under that age, a *minor*. A *diocesan* domicile, as was held by many canonists, is possible. A person consequently may move

about in a diocese from parish to parish, not remaining long enough in any one to acquire a *parochial* domicile, and yet retain a canonical domicile in the diocese. A domicile may be acquired by a residence of ten years without further formalities, a quasi-domicile by the mere fact of a residence of more than six months. The pastor of those who have merely a diocesan, not parochial, domicile or quasi-domicile is the rector of the parish in which those persons reside at the moment. Canon 97 is most important, since it changes radically the definition of affinity: "Affinitas oritur ex matrimonio *valido* sive rato tantum sive rato et consummato." The chapter on the obligations of clerics removes all possibility of discussion. Canon 120 specifies that the permission required to cite a cleric into a civil court is that of the bishop of the place where the court sits (" venia Ordinarii loci in quo causa peragitur "). Under the caption *De reductione clericorum ad statum laicalem* we find among other things: "Clericus major qui ad statum laicalem rediit, ut inter clericos denuo admittatur, indiget Sanctae Sedis licentia " (can. 212, § 2).

All *dioceses* are divided into parishes ("paroeciae"), strictly so called in canonical parlance; *Vicariates and Prefectures Apostolic* into *quasi-parishes* or missions (can. 216). This fact constitutes a monumental change in the canonical status of the rectors of our churches, who now become *parochi* with all rights and obligations accordingly. These rights and duties, however, as we shall see later, have undergone various modifications. While parishes with definite territorial boundaries alone are canonical, so-called national parishes merit some recognition, especially when already established, as the subjoined quotation will show: " Non possunt sine speciali apostolico indulto constitui paroeciae pro diversitate sermonis seu nationis fidelium in eadem civitate vel territorio degentium, nec paroeciae mere familiares aut personales; ad *constitutas* autem quod attinet, *nihil innovandum*, inconsulta Apostolica Sede " (can. 216 § 4). The division of a diocese into deaneries is prescribed, unless the Holy See in particular cases decide otherwise.

The privileges of Cardinals are mentioned in detail. It is stated that no one may be created Cardinal who is related in the first or second degree of consanguinity to one already in

the Sacred College. Less than seven pages are devoted in the Codex to the Roman Congregations, Tribunals, and Offices. We note, as was announced some months ago, the suppression of the Congregation of the Index, the Holy Office assuming its work, also the establishment of a separate Congregation for Oriental affairs; while the Congregation of Seminaries and Universities appears with its new title. Under the Holy Office the following appears: "Ipsa una competens est circa ea omnia quae jejunium eucharisticum pro sacerdotibus Missam celebrantibus respiciunt." All legates *a latere*, Nuntios, Internuntios or Apostolic Delegates may pontificate *outside cathedral churches*, using throne and crozier, *without the Ordinary's permission.*

### Primates and Metropolitans.

Persistent investigation has failed to reveal in the Codex any mention of the cross which is born before patriarchs, primates, and archbishops. The practice, which prevails in many places, of having a double transverse bar on a *metropolitan* cross, was seemingly contrary to the law. A positive statement concerning this question was expected in the new Codex. Formerly an archbishop could make a canonical visitation of a suffragan's see only for reasons approved in a provincial synod, and then only after having finished a like visitation of his own diocese. That an archbishop may now visit canonically a suffragan's territory, negligence on the part of the suffragan to make such visitation is necessary, and the Holy See must have passed upon the matter. Further concessions than before are extended to archbishops who have not yet received the *pallium*. Decree 276 reads thus: "Quare ante pallii impositionem, excluso speciali indulto apostolico, ipse illicite ponerat actus sive jurisdictionis metropolitanae, sive ordinis episcopalis in quibus ad normam legum liturgicarum, *usus pallii* requiritur." Regulations governing the use of the pallium remain the same.

### Councils.

A provincial council is to be held at least every twenty years, a diocesan synod once in ten years at least. A plenary council remains, of course, subject to the call of the Pope. Diocesan bishops may send their coadjutor or auxiliary to a plenary

council in their stead. Titular bishops must attend the plenary council and ordinarily enjoy therein a decisive vote. Titular bishops who assist at a provincial synod may, with the consent of the synod, be granted a similar vote. The old legislation declared that titular bishops *who did not possess jurisdiction,* might be granted this honor: which restriction or limitation is now withdrawn. Those to whom the law gives a decisive vote in either a plenary or provincial council, may, if inability to attend is proved, appoint a substitute. This subsitute, as such, has no vote, enjoying merely a right to his *own* vote, if this belong to him by law. Like regulations in regard to voting by substitutes prevail in an ecumenical council (can. 224). No one has a double vote in any council. The Codex admits what practice centuries ago had introduced, namely, that an individual bishop may in his own territory grant a dispensation for just reasons from the decrees of a plenary or provincial council.

### Bishops and Their Curia.

The canonical age for the episcopate remains at thirty. The doctorate or licentiate in Theology or Canon Law for this office is not insisted on. Sweeping changes in regard to the duties, rights or privileges of bishops are not, of course, possible in the new legislation. A canonical visitation of his diocese in all its parts is incumbent upon a bishop at least every five years. This duty must be performed by the vicar general or other delegate, if the bishop personally is unable to attend to it. In this connexion we read: "circa vero victualia sibi suisque ministranda vel procurationes *et expensas itineris*, servetur legitima locorum consuetudo" (can. 346). The diocesan curia is composed of all who assist in administering the affairs of the whole diocese: "Quare ad eam pertinent Vicarius Generalis, officialis, cancellarius, promotor justitiae, defensor vinculi, synodales judices et examinatores, parochi consultores, auditores, notarii, cursores et apparitores" (can. 363). A vicar general should be at least thirty years old, belong to the secular clergy, and not be related in the first degree of consanguinity to the bishop of the diocese. If, however, the bishop is a Religious, he may select a member of the same order or congregation as his vicar general. Ordinarily there is only

one vicar general in a diocese. Difference of rites or excess of work may permit more. A substitute may supply when the regular incumbent is absent or unable to act. "Cancellarius est eo ipso notarius. Poscente necessitate, adjutor ei dari potest, cui nomen sit vice-cancellarii seu vice-tabularii" (can. 372). The work of the notary or notaries, since more than one is allowed, is described in canon 374. The notary or clerk in criminal clerical trials must be a priest; in other cases laymen may act. Regulations are laid down for the custody of the diocesan archives, public and secret, "sede episcopali sive plena sive vacante." Synodal examiners and parish priest consultors hold office from one diocesan synod to another, or, where no synod intervenes, for *ten* years, since such synods need not be held, according to the new law, except every ten years.

### Chapters and Diocesan Consultors.

The eight pages on cathedral and collegiate chapters, which have not been introduced into the United States, need not detain us. Where cathedral chapters do not exist, diocesan consultors are of obligation. Our Third Plenary Council of Baltimore has seemingly furnished the foundation and some of the details for this legislation. These consultors ordinarily should number six, and only where priests are scarce will four suffice. They must be residents of the episcopal city or of its neighborhood, so that they may be at hand when needed. They are selected *solely by the bishop* for a term of three years. At the expiration of this term the bishop reappoints the same consultors or selects one or more new ones, as he may see fit. If however *during* any of these triennial periods a vacancy occur, the bishop in completing the required number must seek the advice of the remaining consultors, as has been in vogue in the United States. Those thus chosen go out of office with the others when their term expires. Should the episcopal see be vacant at the expiration of the three-year term in question, the consultors continue in office till the new incumbent within six months after his installation makes his selection. A new feature in the matter is the selection of a consultor or consultors *during the vacancy of the see* to fill up the requisite number. The selection is made by the vicar capitular, or, for us, by the administrator with a majority vote ("de consensu aliorum con-

sultorum") of the consultors remaining. Consultors chosen under such circumstances cannot act after the accession of the new bishop unless the selection is confirmed by him. All consultors, under oath, must promise faithful service.

We must insist on the force of canon 427: "Coetus consultorum dioecesanorum *vices Capituli cathedralis*, qua Episcopi senatus, *supplet*; quare quae canones ad gubernationem dioecesis, sive sede plena sive ea impedita aut vacante. Capitulo cathedrali tribuunt, ea de coetu quoque consultorum dioecesanorum intelligenda sunt." Our diocesan consultors consequently assume all the rights and obligations in the administration of the diocese, whether the see is filled or vacant, that belong to the cathedral chapter. To the consultors, then, among other rights and duties, *it would seem*, belongs that of electing by majority vote the administrator of a vacant see. The selection with us formerly was made by the bishop before his death, or, if he failed to do so, it devolved on the archbishop. These temporary appointments were subject to papal approval. If a diocese became vacant for reasons other than death, it was the metropolitan's place to select the administrator. A vicar capitular, and consequently an administrator, we believe, of a vacant see, has the same obligation as the bishop of applying Mass for the faithful on all Sundays and feast days, even though suppressed (can. 440).

### Parish Priests.

While it is the mind of the Church that parish priests should be appointed for life, it is not essential. This mitigation of the law is evident in the present Code. Parishes where pastors are *permanent*, can not lose this feature without permission of the Holy See, while to *other* parishes bishops, with the advice of the cathedral chapter, or of the consultors with us, may grant permanent pastors. As regards parishes that may later be erected, their rectors are irremovable, unless the bishop with the cathedral chapter, owing to peculiar conditions, judge this to be inadvisable. All this applies in the United States, since those in charge of our churches are now *parochi*. An examination, not competitive, is prescribed for appointment to a parish. This however may be dispensed with, if the examiners consent, "si agatur de sacerdote doctrinae theologicae

laude commendato" (can. 459). The concursus or competitive examination, where now prescribed, will continue, till the Holy See decide otherwise. A parish priest may not preside over more than one parish, "nisi de paroeciis agatur aeque principaliter unitis" (can. 460), where namely the parishes remain distinct, each with equal rights. As far then as this feature is concerned, the status of our priests who look after the welfare of two or more parishes, remains unaltered. The law of residence naturally is insisted on. Written permission of the Ordinary must be obtained by a parish priest, if he would absent himself for more than a week from his parish. If the cause of departure suddenly arise and the absence is to extend beyond a week, the bishop must be notified by letter and acquainted with the circumstances involved (can. 465). Our pastors henceforth will have the obligation *ex justitia* of applying Mass on all Sundays and holidays, actually observed or suppressed. Those who are in charge of more than one parish will satisfy this obligation by offering one Mass on the prescribed days. Some modification has been made in the application of this regulation. The Ordinary may permit for suitable reasons the offering of this Mass of obligation on a day other than the one laid down in the law. While ordinarily it is said in the parochial church, yet it may, if this is inconvenient, be offered elsewhere; and when the pastor is legitimately absent, he may say it himself, or have it offered by his substitute in the parish church. Moral Theology does not allow a stipend, except on Christmas, for a second mass said by a parish priest on one of these days.

All pastors, and other priests as well, may by reason of the general law, impart the papal blessing with a plenary indulgence *in articulo mortis* (can. 468). Confirmation, subdeaconship and solemn profession in Religion, as well as marriages contracted, are to be noted in the baptismal register. These too should be mentioned in a baptismal certificate when granted. "In fine cujuslibet anni parochus authenticum exemplar (*copy*) librorum paroecialium ad Curiam episcopalem transmittat, excepto libro de statu animarum" (can. 470, § 3). As has ever been the practice in this country, the bishop, not the pastors, are to select the assistants: "Non ad parochum, sed ad loci Ordinarium, *audito parocho*, competit jus nominandi vicarios

cooperatores e clero saeculari." The bishop too will determine the number of assistants necessary (can. 476). Priests presiding over churches that are not parochial, or collegiate, or connected with Religious houses, are styled *rectors*.

## RELIGIOUS.

In the forty pages of the Code allotted to their affairs, Religious will find much to interest them. We shall touch upon a few points only. All terms, with which we are familiar in this matter, are clearly defined, while the canonical regulations governing the erection and suppression of a congregation, province or community, the duties and rights of superiors and chapters or councils, together with the administration of temporal possessions, are set forth in order. Much is said of the novitiate, profession, confessions, studies of Religious clerics, obligations and privileges, dismissal, or voluntary abandonment of the community. Male and female congregations are treated, and there is a chapter also concerning those who without vows lead a community life. Let us note the following: "Caveant Superiores ne quem subditum aut ipsi per se aut per alium vi, metu, importunis suasionibus aliave ratione inducant ut peccata apud se confiteantur" (can. 518, § 3). "*Omnes* religiosi Superiores districte vetantur personas sibi subditas quoquo modo inducere *ad conscientiae manifestationem* sibi peragendam" (can. 530). This applies to male, as well as to female, Religious. Another canon (891) is also applicable here: "Magister novitiorum ejusque socius, Superior seminarii collegiive sacramentales confessiones suorum alumnorum secum in eadem domo commorantium ne audeat, nisi alumni ex gravi et urgenti causa in casibus particularibus sponte id petant." These and other decrees manifest the desire of the Church to safeguard the liberty of conscience of all.

A year's novitiate is absolutely necessary for the validity of a Religious profession. If a novice through necessity or with permission is absent from the novitiate not more than thirty days all told, it is sufficient to make up this time. Where under similar conditions the absence has not extended beyond fifteen days, the time may be supplied, but this is not necessary for the validity of the subsequent profession. Where there are two classes of members in an order, a novitiate made with the

expectation of entering one of these will not suffice for the other. In all orders, male or female, perpetual vows must be preceded by simple vows of three years duration, or longer if age of candidate so require, unless particular constitutions demand annual vows. The vote of the council for temporary vows is decisive; for perpetual vows merely consultative. A Religious may not be excluded from final profession merely for reasons of health except where the physical weakness is proved to have been fraudulently concealed before profession of temporary vows. *Presumptive* incardination of an ex-Religious into a diocese may hold in certain specified cases (can. 641, § 2), though, in general, formal or documentary incorporation alone is recognized in law. An ex-Religious is excluded from certain defined positions or offices (can. 642). A Religious who after the expiration of temporary vows has left a community, or who by reason of an indult has been *secularized,* or dismissed, has no pecuniary claims in justice for any work whatsoever performed while in religion, though charitable considerations, in some instances, may be binding (can. 643). Stringent formalities are established for the dismissal of Religious, particularly after they have taken perpetual vows, either simple or solemn, "in religione *clericali aut non*," the details of which would not interest the general reader.

### LAITY.

Eight pages of the Code are devoted to lay persons. Their right to receive spiritual aid, in accordance with ecclesiastical discipline, from the clergy is established. The clerical dress is not for them, except in so far as they may be seminarists, or while actually employed about the church as sacristans, singers, or the like. The remainder of the matter under this head is occupied with the rights of the laity and the method of forming associations with a canonical or judicial standing. Minute details are given concerning the establishment, membership, administration and suppression of such associations. Archconfraternities, Confraternities, Pious Unions and Tertiaries enjoy special treatment.

[TO BE CONTINUED.]

A. B. MEEHAN.

*St. Bernard's Seminary, Rochester, N. Y.*

## CHANGES MADE BY THE NEW CODE OF CANON LAW.

THE entire Catholic Church is rejoiced at the happy event of the promulgation of the new Codex of Canon Law. The Bull of approval is dated Whitsunday, 27 May, 1917, and it provides that the new law shall go into effect on Whitsunday, 19 May, 1918. The length of time allowed for a new law to enter into force after its official promulgation is known in the language of canon law as the " vacatio legis ". It used to be conceded by canonists that for all laws published by the Holy See two months were allowed before they became of force in places outside the City of Rome. For very remote countries even more time was given in order to get the knowledge of the new law sufficiently circulated for its enforcement. In more recent times the Holy See has specified the period of the " vacatio legis " in important laws. The general principle, however, stands, in civil law as well as in laws of the Church, that the subjects have to exert themselves to find out through the ordinary channels of information, for instance, the official magazines and papers, what laws, amendments, decisions, etc., have been passed. It is not necessary, then, that the bishop announce to the clergy the laws and regulations made by the supreme authority of the Church, nor can it be said that this is his duty, though for uniformity of action on the part of the clergy of a diocese it is advantageous that the bishop announce important new laws and direct the clergy to make these known to the people on the same day throughout the diocese.

The new Codex is a monumental work, which has taken thirteen years of untiring labor by a large number of the best scholars of canon law. Those who are even in a slight degree familiar with the study of canon law understand what a gigantic task it was to collect and coördinate the existing laws, and to eliminate those that have dropped out of use or have been revoked in the course of many centuries. Never before was such a work on the same wide basis attempted. Various Popes in the Middle Ages got up official collections of laws enacted within a limited period of years, but never before was the entire legislation unified and codified as has been done in the volume now issued.

The purpose of this new collection of laws is to supersede all existing collections of Papal laws, whether contained in the several official compilations published with the special approval of former Popes, or in the volumes of decrees and declarations published by the various Roman Congregations, or finally, the many private collections of Papal laws. Only in those instances where the Codex expressly declares that a former law on such or such a point is to be retained are former laws held to be in force. Particulars of this kind will be discussed in a future number of the REVIEW.

The benefit of the Codex is inestimable, and will go far toward unifying and strengthening the activities of the Church by effecting a more uniform course of action in all the important details of the Church's life. No one, however, should labor under the impression that the Codex means that the legislation of the Supreme Head of the Church has come to a stop. An organization like the Catholic Church, living and working in the great wide world and guiding millions of people from all nations in the ways of truth, must needs adapt her work to the ever changing conditions of peoples and times. The present Codex, therefore, is not to be the final law in all and everything, seeing that canon law is the regulation of the activities of the Church, which activities are constantly going on and developing with the gradual evolution of civilization. Fresh amendments, decisions, and declarations concerning the meaning of some of the laws, and exceptions and particular regulations made necessary by peculiar circumstances in different countries or dioceses must naturally be expected.

A few new and special features of the Codex may be mentioned here, leaving a more extended and systematic treatment for subsequent numbers of the REVIEW.

In the first place the canonist will notice a difference of arrangement of matter from that of former collections of canon law. The five books used to follow the order of "judex, judicium, clerus, connubia, crimen," while the five books or divisions of the new volume are: Lib. I. Normae generales; Lib. II. De Personis; Lib. III. De Rebus; Lib. IV. De Processibus; Lib. V. De Delictis et Poenis. Reference to the laws has been made easy by short canons or paragraphs num-

bered consecutively from the beginning to the end of the volume, so that the number of the canon suffices to enable one to find the law referred to, no matter in what book or under what title the law may stand.

Canon 6 ordains that all previous laws, whether universal or particular, that are opposed to the laws of the Codex are abolished, unless the Codex makes express allowance for particular laws, as is done repeatedly in the course of the volume.

Canon 44 states that if anyone, having asked a dispensation or favor from the Vicar General and having been refused, asks the same of the bishop without stating that the Vicar General has refused the request, the granting of the dispensation or favor by the bishop is null and void.

Canon 135 explicitly rules that the clergy in major orders are bound to recite daily the Divine Office. This is the first written general law on the subject, for, as is well known, the obligation of saying the Divine Office was introduced by custom.

Canon 216 ordains that the area of each diocese be divided into definite territorial portions or districts. For the Catholic population of each district there shall be assigned a parish church, and a priest shall govern the district as its proper pastor and take charge of the care of souls therein. Without a special indult of the Holy See, parishes for the faithful of different languages or nations in the same district or town shall not be established, nor parishes that are merely for a family or for certain individuals. Where such parishes are in existence at present, nothing is to be changed without consulting the Holy See.

By canon 465 pastors are allowed a vacation of two months, either continuous or interrupted; but whenever they go away for more than a week, they must inform the bishop and provide a priest for the care of the parish.

Canon 755 concedes the bishops the right to allow, for a grave reason, the use of the formula for the baptism of infants in the baptism of adults.

Canon 768 limits the impediment of spiritual relationship arising from baptism to the person baptized, the one baptizing, and the sponsor or sponsors. It therefore does away with the relationship of the sponsors and the one baptizing to the parents of the baptized.

Canon 805 settles a question very much agitated by moralists, viz. whether a priest is bound by reason of his priesthood to say Holy Mass at all, or at least several times a year. The present canon states that all priests are bound to say Holy Mass several times a year ("pluries per annum").

Canon 858 extends the privilege of people who have been sick for a month to receive Holy Communion without fasting to once or twice a week, while the former regulations allowed them to receive only once or twice a month, unless they lived in houses where the Blessed Sacrament was reserved.

Canon 891 forbids the master of novices and his socius, or the superior of a college or seminary to hear the confessions of their subjects, unless in a grave and urgent case an alumnus should of his own accord ask them to hear his confession.

Canon 931. The faithful who are accustomed to go to confession at least twice a month, or who receive Holy Communion daily or nearly so, can gain all indulgences without previous confession, even though confession is one of the necessary conditions for gaining the indulgence. Only the Jubilee indulgences and those granted after the manner of a Jubilee indulgence are excepted.

Canon 947 settles the dispute concerning the administration of Extreme Unction in cases where it was given with one anointing. While the law was plain enough that the one anointing was sufficient for validity, it was not so clear whether, if the person lived, the full rite of the anointing, as in the Roman Ritual, had to be observed. This canon makes it obligatory to anoint all the senses if there is time to do so.

Canon 976 and those following it make several new regulations concerning candidates for ordination. Can. 976 orders that no one, whether secular or religious, be admitted to first tonsure until he has taken up the course of theology. Subdeaconship may not be conferred until the end of the third year of theology; deaconship, not until the beginning of the fourth year, and priesthood only after the first half of the fourth year has been completed.

Canon 1067. In this and succeeding canons there are several important new regulations concerning the diriment impediments of marriage. Can. 1067 declares a young man under sixteen years of age and a girl under fourteen in-

capable of contracting a valid marriage. Can. 1076 limits blood relationship of the collateral line to the third degree inclusive; affinity is also limited to the second degree inclusive, without distinction as to whether affinity arises from lawful wedlock or sinful intercourse. In Canon 1078 the impediment called " public honesty " is so far modified that there is no longer any diriment impediment arising from valid marriage engagements or from a *matrimonium ratum.* But a diriment impediment arises to the second degree inclusive in the direct line between the blood relations of the man, and also of the woman, from an invalid marriage, whether consummated or not, and from public and notorious concubinage.

Canon 1080, concerning the *cognatio legalis* or relationship from legal adoption, rules that, whenever the State inhibits parties to marry on account of relationship by adoption, such parties are also by canon law debarred from contracting valid marriage. In order to be informed, therefore, whether such an impediment exists and how far it extends, priests will have to know on this point the statute law of the State in which they assist at marriage.

Canon 1096 modifies the *Ne temere* decree in an important point. If the pastor wishes to delegate a priest who is not one of the assistant priests of the parish, to perform the marriage ceremony, the pastor is required to specify not only the priest but also the marriage for which he delegates him. Under pain of nullity, general delegation is forbidden. Canon 1098 makes another amendment to the *Ne temere*—in danger of death marriage may be validly and licitly entered into before two witnesses only; the same holds true even when danger of death is not in question, if it can be prudently foreseen that within the space of a month neither bishop nor pastor nor a priest delegated by either can be called or approached without serious inconvenience. In either case, if there is another priest (not delegated) who could assist at the marriage, he must be called in order that he may officiate, together with the witnesses; but the marriage is valid so long as the witnesses are present.

Canons 1138 and 1139, concerning *sanatio in radice* of marriages, are important. Can. 1138 declares that the dispensation *in radice,* together with the dispensation from renewal

of the consent, can be granted even if both of the parties are unaware of the invalidity of the marriage. Can. 1139 reads: "A marriage entered into with such mutual consent as would naturally be sufficient, but which is invalid on account of a canonical impediment, or on account of the non-observance of the requisite form, can be validated by a *sanatio in radice*, provided the consent perseveres."

Canon 1251 abolishes the prohibition not to partake of fish and flesh at the same meal on a fast day. Canon 1252 gives a list of the days of fast and abstinence. They are practically the same as we have had in the United States by indult. Here also is to be noted the ruling that the Lenten fast comes to a close at midday of Holy Saturday. Canon 1253 states that, until further orders, nothing is to be changed concerning the observance of fast and abstinence in countries where they are regulated by special indult of the Holy See.

Canon 1305 states that the chalice and paten do not lose consecration by being worn or by being regilded. Many canonists held that the chalice and paten, after replating, had to be consecrated over again and a decree of the S. Congregation of Rites had required that they be consecrated again by the bishop.

Canon 1308. There are two private vows reserved to the Holy See, namely, that of perfect and perpetual chastity and that of joining a religious Order professing solemn vows, provided the professor of the vow had passed his eighteenth year of age at the time he made the vow.

Canon 1990. In cases of marriage contracted invalidly by reason of the following impediments, disparity of cult, Sacred Orders, solemn vow of chastity, prior marriage bond, consanguinity, affinity, and spiritual relationship, bishops have power to declare the marriage null and void without observing the formalities of a canonical trial. It is necessary, however, that the existence of the impediment be proved beyond a reasonable doubt by some unquestionably authentic document, that the bishop cite the parties and have the *defensor vinculi* intervene.

Canon 2157 and succeeding canons speak of the removal of pastors or rectors of churches who have not the right of inamovibility. It is against the law to remove such a pastor

against his will, unless he has failed in his duties by grave neglect or otherwise proved himself unfit to rule a parish. The removal is lawful, however, Canon 2162 states, if the parish to which the pastor is to be transferred is not too inferior to the one from which he is removed. But even in this case certain formalities, given in Canons 2164 and the following, must be observed by the bishop—for instance, he must hear two of the parochial consultors on the question of removal.

FR. STANISLAUS WOYWOD, O.F.M.

*Paterson, New Jersey.*

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## THE NEW REGULATIONS ON PREACHING.

IT is not often that we find the subject matter of an Encyclical Letter of the Pope made the object of legislation by one of the Roman Congregations. We have, however, a very recent example of it in the *Acta Apostolicae Sedis* of 2 July of this year.

On the feast of the Sacred Heart of Jesus, 15 June, the Sovereign Pontiff issued on Encyclical Letter on preaching,[1] and on the vigil of the feast of the Apostles Saints Peter and Paul, the Sacred Congregation of the Consistory issued a decree[2] on the same subject. This decree, published with the full approval of His Holiness, is nothing else than a practical application of the teaching of the Holy Father and contains certain regulations which Ordinaries are to observe in this important matter and which His Holiness has ordered to be carried out at once. The decree states its purpose to be that "the ministry of the Word" may produce those fruits looking to the defence and propagation of the Christian faith and the safeguarding of the Christian life which the Divine Teacher Himself had in view and which the Catholic Church rightly promises to herself.[3]

The Encyclical must naturally serve as an introduction to the better understanding of the objects aimed at by the decree. In it the Pope reveals his apostolic solicitude on the subject

[1] See Analecta of this number, pp. 399-410.

[2] Idem, pp. 410-417.

[3] Cf. the Pope's program in the Encyclical: "Ut praedicationem divini verbi ad eam normam, ad quam Christi Domini jussu Ecclesiaeque statutis dirigenda est, ubique revocemus."

of preaching. He tells us that in the scheme of Divine Providence the preaching of Christian wisdom is a divinely appointed means to continue the work of eternal salvation, that it is rightly reckoned amongst the greatest and most serious matters, calling for his especial care and thought, particularly so, as it seems to some extent to have fallen away from its early vigor, to the detriment of its efficacy. He laments the disregard and forgetfulness of the supernatural in the modern world, the gradual departure from the strictness of Christian virtue, and the ever-increasing tendency to adopt pagan standards of living. These evils the Pope attributes in part to preachers who neglect to supply sufficient antidotes.

Nor are we left in doubt as to the particular abuses which the decree sets about remedying. The Holy Father has portrayed them tellingly in the Encyclical. The same august writer prescribes the remedies, but the importance of the subject drew forth from the Sacred Consistorial Congregation more detailed and more precise legislation.

These abuses are, first of all, the assumption on the part of many of the office of preaching without proper warrant. Of not a few preachers, writes the Pope, is the plaint of the Lord verified: "Non mittebam prophetas, et ipsi currebant" (Jeremias 23:21). In a vigorous phrase he compares the pulpit to the wrestling-school of the ancients, into which anyone might thrust himself and disport himself at will. He reminds bishops that it is their duty to take action against perversity so great, and that they are to render an account to God and to the Church of the food supplied to their flocks. The bishop is the official preacher. Others may preach only when called and approved by him. Accordingly, the first chapter of the decree lays down that he who is to preach to the faithful in a public church or oratory requires the special faculty of the bishop of the diocese. It specifies by whom, in various circumstances, and in what manner, this faculty is to be requested; how the bishop is to satisfy himself as to the fitness to preach of a candidate who is not his subject; and finally, leaves to the judgment of the bishop the punishments to be inflicted on those who transgress this law.

The preacher should not merely be deputed by the bishop, but he should also be fitted for this work. The Council of

Trent, says the Encyclical, gives the bishop permission to choose as his substitutes only the competent, that is to say, those who can fulfil the office of preaching to the spiritual profit of their hearers. As proofs of a divine call are necessary before one may be admitted to the priesthood, so proofs of a divine vocation for this work are necessary before one may be admitted to preach. The second section of the decree informs the bishop how he is to satisfy himself as to the fitness to preach of those of his subjects whom he intends for this work of the ministry.

The third chapter sets forth what is to be observed or avoided in sacred preaching. The Encyclical had already drawn attention to some of these, v. g. the vainglory of many preachers, the treating in the pulpit of profane matters and even of politics, unrestrained and unbecoming gesture more in keeping with the stage or the platform, citation from the writings of unbelievers and non-Catholics, neglect to preach certain divinely revealed truths because they are apt to weary the audience or terrify them, etc., etc.

Some will not possess the gifts which fit them for this duty, and hence the fourth chapter treats of those to whom the office of preaching is to be denied and how the bishop is to proceed in such cases.

The fifth and last section deals with the remote preparation for the ministry of preaching.

These preliminary considerations will help us to understand better the decree itself.

## CHAPTER I.

### BY WHOM AND IN WHAT MANNER PREACHERS OF THE WORD OF GOD ARE TO BE CHOSEN.

1. Ordinaries are reminded first of all that the Council of Trent, having laid down that the duty of preaching is the peculiar province of bishops, enacted (Cap. IV, Sess. 24, de Reform.) that the Sacred Scriptures and the Divine Law should be announced by the bishops themselves in their own churches, or, the bishops themselves being lawfully hindered, by those whom the bishops appoint to the office of preaching. In other churches, this duty is to be discharged by the parish priests of such churches, or, these being hindered, by others

deputed by the bishops. This duty is to be fulfilled at least on Sundays and on the more solemn feasts, and, where not discharged by the bishop or the parish priest, it is to be fulfilled at the expense of those on whom law or custom has imposed this burden. Moreover, no one, whether secular or regular, even in churches of their orders, should presume to preach against the wishes of the bishop ("contradicente Episcopo").

This is clearly confirmed in the new ecclesiastical Code, canons 1327, 1328, and 1337.

2. Since, then, it is the peculiar duty of the Ordinary of the place to preach, and since it is incumbent on him to *choose* and to *depute* him who is to take his place and who is to supply for him in this most important ministry, even specifically in the case in which others by law or by custom furnish the expenses, no one either validly or lawfully may choose or invite a preacher even for his own church, and none of the clergy, secular or regular, may lawfully accept such invitation,[4] unless within the limits and restrictions laid down in the articles that follow.

3. As parish priests, in virtue of the mandate which they get at their appointment, receive power to hear confessions, so also do they enjoy the faculty to preach, the law of residence and any other conditions, which the Ordinary shall have deemed necessary or useful to add, being fulfilled. The same is to be said of the Canon Theologian[5] with regard to lectures on the Sacred Scriptures.

By parish priests, in this connexion, we are to understand not alone parish priests in the strict sense of the word, but also all those who have a dignity or an office to which the care of souls is attached. When a priest is assigned to such a position, by that very fact he is declared fit to hear the confessions of the souls committed to him and to preach the Word of God to them and has at least implicit approbation for the confessional and the pulpit. Hence our pastors and assistant priests, in virtue of their assignment, receive from the bishop

[4] *Inventionem* in Latin text of the decree is clearly a misprint. The Italian text reads *invito*.

[5] The Canon Theologian is one of the chief members of the Cathedral Chapter. His principal duty is, on the days appointed by the bishop, to read the Sacred Scriptures and explain them or to teach Scholastic Theology and sometimes even Moral Theology.

the faculty of preaching. However, our bishops may desire to enter more thoroughly into the spirit of the decree by inserting in the *pagella* of faculties which they give to their pastors and assistant priests, the faculty "praedicandi verbum Dei".

4. In all other cases, to preach to the faithful in public churches or oratories, even those of regulars, and even by priests who are regulars, it is necessary that the faculty to do so be obtained from the Ordinary of the diocese.

According to the common law of the Church hitherto in force, those who were not *parochi* (in the sense explained above) required the leave of the bishop to preach. Regulars, in addition to the permission of their superiors, were required to present themselves before the diocesan bishop and request his blessing before preaching in churches of their order. If they intended to preach in churches other than those of their order, they required the permission of the bishop as well as that of their superior. Strictly speaking, in the first case it was necessary only to request the bishop's blessing, not actually to receive it. However, if the bishop positively refused it, the religious might not preach. There are reasons for thinking that this law may not always and everywhere be observed, and so the Sacred Consistorial Congregation has made a more stringent regulation. Henceforward those who are not "parochi" require in all cases the express *faculty* of preaching before presuming to preach to the faithful in a public church or oratory. This faculty is to be obtained from the Ordinary in whose diocese the church or oratory is situated and is similar to the faculty of hearing confessions, inasmuch as it is required for the validity and licitness of the assumption of the office of preacher.

5. In this section we are told who is to apply for this faculty.

This faculty, in accordance with the prescriptions of the new Code, canon 1341 §§ 1 and 2, is to be sought:

(a) by the first dignitary of the chapter, after the chapter, however, has been consulted, for preaching which, according to the law or wish of the chapter, takes place in its own church;

(b) by the superior of regulars, the rules of his own order or congregation having been observed, for churches of clerics who are regulars;

(c) by the parish priest, for the parochial church and other churches dependent upon it, i. e. mission churches, chapels of ease, etc.;

(d) and if there be question of the parish priest of a church belonging to the chapter or to a religious order, the faculty is to be sought by the same parish priest, for sermons for which he is responsible ("quae ab ipso pendent"), taking no account of the competency of the chapter or the order ("secluso capituli vel religionis interventu");

(e) by the director or chaplain of a confraternity, for its own church;

(f) by the priest who is pastor of a church and who there rightly carries out sacred functions, for all churches of other moral non-clerical corporations or of lay religious, nuns, or private persons.

The Italian version of the decree here adds: "Rimane escluso che tali petizioni vengano fatte o presentate da secolari, ed ogni consuetudine in contrario vesta condammata ed abolita." The choice of the Lenten and Advent preachers was sometimes granted to lay persons on the ground that they paid the honorarium to the preacher. The bishop, of course, had to approve of the preacher. Henceforward petitions presented by lay persons for faculties for a particular preacher should not be admitted and all customs to the contrary are hereby abolished.

6. In conformity with the decisions of the Sacred Congregation of the Council in Sutrina, 8 May, 1688, and in Ripana, 21 May, 1707, he who requests the aforesaid faculty should merely propose the name of the preacher, and that subject to the *beneplacitum* of the Ordinary, who alone may use the words "eligimus et deputamus ad postulationem N. N.," etc. The reason of this has been given already. The bishop is the official preacher of the diocese and he alone may appoint his substitute. In proposing the name of the preacher there should naturally be given sufficient data so that the bishop may be able to make the necessary inquiries concerning the preacher.

7. The request to obtain a preacher is to be made at a time useful and opportune for the Ordinary, so that he may be able conveniently to obtain the necessary information concerning the preacher (Code, canon 1341, § 2). This time, as a

rule, shall not be less than two months, as the Sacred Congregation of the Council has already laid down in *Theanen.*, 19 April, 1728, and 30 April, 1729; this, however, does not prevent the bishop from determining another time, even a shorter period, according to the kind and importance of the preaching and the quality of the preacher, whether he be a diocesan or extra-diocesan.

The bishop will naturally require more information and consequently more time in which to obtain it, if there be question of a series of sermons rather than a single sermon, if there be question of a preacher about whom the bishop knows nothing rather than one with whom he is acquainted, etc., etc.

8. Those who, taking no account of the obligation of seeking the faculty, invite a priest to preach, and also priests who, being invited in this fashion, knowingly accept and preach, are to be punished by the Ordinary The penalties are left to his own will, and he may inflict even suspension *a divinis.*

It will sometimes happen that a priest guest who hails, for instance, from another diocese, will say one of the Sunday Masses in the parish church to which his host is attached. There will be no serious violation of the law, *salvo meliorum judicio*, if he makes the announcements, reads the Gospel, and gives a brief instruction. There is no formal invitation to preach and *epieikia* may be invoked in the circumstances.

9. When there is question of a preacher who does not belong to the diocese, the faculty of preaching must be in writing. Also the place and kind of preaching for which the faculty is given must be designated, for example, " eligimus et deputamus ad postulationem Reverendi Rectoris ecclesiae Sti. Joannis Evangelistae N. N. ad conciones quadragesimales in supradicta ecclesia praedicandas."

10. Ordinaries, *onerata graviter eorum conscientia*, should not grant the faculty of preaching to anyone until, first, they have an assurance of his piety, knowledge, and fitness, according to the prescriptions laid down in the following chapter. If, moreover, there be question of extra-diocesan priests or of religious of any order, Ordinaries are not to grant the faculty until they shall have first made inquiries of the Ordinary and superior respectively, and shall have obtained a favorable answer.

11. The Ordinary or religious superior who has been requested by another Ordinary for information as to the piety, knowledge, and fitness to preach of one of his subjects, is bound *sub gravi* to give this information in all truth, according to his knowledge and conscience, as is prescribed in Canon 1341, § 1, of the new Code. And the Ordinary who receives this information is bound to act on it and to observe absolute secrecy as to the information so received.

12. The Ordinary who, on account of information received as above, or for any other reason, shall determine in the Lord to deny the faculty of preaching to anyone, does his full duty by signifying simply to the petitioner that the faculty is refused, "quin aliud addat, soli Deo rationem de sua sententia redditurus."

## CHAPTER II.

### HOW THE FITNESS TO PREACH SHOULD BE ESTABLISHED.

13. In general, since before giving to any priest the faculty for the ministry of hearing the confessions of the faithful, Ordinaries are most strictly bound to be certain of the confessor's fitness, and should esteem themselves guilty if to so great a responsibility they should admit one who is unworthy because of his conduct or incapable for lack of the requisite knowledge, so, and not otherwise, should the same Ordinaries act before they choose and commission anyone for the ministry of the Word.

14. The regular means of knowing the fitness of anyone for the office of preaching, especially as regards knowledge and delivery, is an oral and written examination to be undergone by the candidate before three examiners, who at the will of the Ordinary may be selected from the synodal examiners or from priests not belonging to the diocese or even from the regular clergy.

After the fitness of the candidate as regards knowledge and delivery has been ascertained, or even before that, the Ordinary will inquire with no less diligence, and even with greater, whether the said candidate is worthy in piety, uprightness of conduct, and public esteem, to preach the Word of God.

15. According to the result of this double examination, the Ordinary may declare the candidate fit either for general

preaching or for a particular kind of preaching only, for a time or as an experiment and under certain conditions, or absolutely and for all time by giving him the *pagella praedicationis* in the selfsame way as it is given for confessions, or by simply refusing him the faculty to preach.

16. Ordinaries, however, are not prohibited, in particular cases and as an exception, from admitting one to preach without the above-mentioned examination, provided his fitness is evident by other clear proofs.

17. Nevertheless, it is absolutely forbidden to Ordinaries to give what are called diplomas in preaching to those who are not their subjects,[6] or even to those who are their subjects if the diplomas be given merely as a title of honor and as a sign of esteem.

18. Although Ordinaries of regulars and exempt religious shall continue to enjoy for preaching within the enclosure of the religious house or monastery the faculty of deputing their own subjects, whom in accordance with the rules and constitutions of their own order they know to be fit (yet always in conformity with the prescriptions of the Code, canon 1338), nevertheless, if they wish to permit one of their subjects to preach in public churches, the churches of their own order included, they are bound to present him before the Ordinary of the place to undergo the examination according to the prescriptions laid down above in articles 13, 14, 15.

With regard to the examination specified in 14, our bishops as a rule will find it more convenient if clerics who are being educated for the diocese, undergo this examination immediately before ordination, as the examination for faculties for hearing confessions usually takes place at that time. In this case the bishop may depute three members of the seminary faculty to conduct the examination. In other cases, especially in large dioceses, the bishop may find it convenient to hold this examination at stated times for those who wish to enjoy the faculty of preaching in the diocese. On the recommendation of the examiners the Ordinary may restrict the faculty of preaching to a particular class of preaching, for example, catechetical instructions, or he may grant the faculty for a

[6] The Latin text needs correction. For the first "subditis etiam propriis"(?), the Italian text has "a sudditi non propri".

time only, obliging the candidate to come up for examination later.

## CHAPTER III.

### WHAT IS TO BE OBSERVED OR AVOIDED IN SACRED PREACHING.[7]

19. Since holy things are to be treated in a holy manner, no one should undertake to preach unless he has worthily and proximately prepared himself by study as well as by prayer.

20. The matter of sermons must be essentially sacred (Code, canon 1347). But if the preacher would like to treat of other matters not strictly sacred, yet always in keeping with the house of God, he should seek and obtain faculty from the Ordinary of the place: and the Ordinary should never grant permission except after mature deliberation and after being convinced of its necessity. It is, however, entirely and absolutely forbidden to all preachers to treat of politics from the pulpit.

21. It shall be permitted to no one to preach funeral eulogies (*elogia funebria*) unless by previous and explicit permission of the Ordinary, who, before he gives consent, may insist that the manuscript of the discourse be shown to him.

22. The preacher should always have before his eyes and reduce to practice what St. Jerome commended to Nepotian: "Divinas Scripturas saepius lege: imo numquam de manibus tuis sacra lectio deponatur . . . sermo presbyteri Scripturarum lectione conditus sit." To the study of Sacred Scripture should be joined the study of the Fathers and Doctors of the Church.

23. Quotations and testimonies of profane writers or authors should be employed with the greatest caution, and much more the sayings of heretics, apostates, and infidels: and the authority of persons who are living should never be brought forward. The Faith and uprightness of Christian morals do not need these guarantors and defenders.

24. The preacher should not look to the applause of his hearers; but he should seek merely the salvation of souls and the commendation of God and the Church. "Docente te in ecclesia non clamor populi, sed gemitus suscitetur. Lacrymae auditorum laudes tuae sint" (St. Jerome to Nepotian).

[7] It will be of interest to compare this section with the Decrees of the Third Council of Baltimore, "De Praedicationis Munere", nn. 214 ff. There is a striking resemblance in more than one point.

25. The custom, in certain places, of employing newspapers or posters to attract hearers before the preaching, and to extol the merits of the preacher after the preaching, is to be absolutely reprobated and condemned, no matter under what pretext of good it may be done. Ordinaries should see that, in as far as they can, this practice does not arise.

26. With regard to delivery in preaching, nothing better can be prescribed than what St. Jerome wrote by way of warning to Nepotian: "Nolo te declamatorem et rabulam garrulumque sine ratione, sed mysteriorum peritum et sacramentorum Dei eruditissimum. Verba volvere, et celeritate dicendi apud imperitum vulgus admirationem sui facere, indoctorum hominum est . . . Nihil tam facile quam vilem plebeculam et indoctam concionem linguae volubilitate decipere, quae quidquid non intelligit plus miratur."

27. Wherefore the preacher should accommodate himself to the ordinary intelligence of his hearers both in reasoning and in the use of language. As regards delivery and gesture he should observe that modesty and gravity which befit him who is the ambassador of Christ.

28. He should likewise always and most diligently be on his guard lest he may turn sacred preaching into a source of gain, by seeking the things that are his own and not those of Jesus Christ. Therefore he should not be desirous of filthy lucre nor allow himself to be ensnared by vainglory.

Nor should he ever allow to escape his mind the suggestion which, according to the doctrine of the Gospel and the Apostles and the examples of the saints, the same St. Jerome made to Nepotian: "Non confundant opera tua sermonem tuum; ne cum in ecclesia loqueris, tacitus quilibet respondeat, 'Cur ergo haec quae dicis, ipse non facis?' Delicatus magister est qui, pleno ventre, de jejuniis loquitur . . . Sacerdotis os, mens, manusque concordent."

## CHAPTER IV.

### TO WHOM AND IN WHAT MANNER PREACHING IS TO BE FORBIDDEN.

29. Preachers who neglect the prescriptions given in the preceding chapter, if they give hope of improvement and have not offended seriously, for the first or second time should be admonished and reprehended by the bishop.

30. But if they neglect to amend, or if they have gravely offended, to the scandal of the faithful, the bishop in accordance with the Code, canon 1340, §§ 2 and 3, should act as follows:

(a) if there be question of his own subject or of a religious to whom he himself gave the faculty of preaching, he should either revoke for a time or absolutely abrogate the faculty which he granted, *nullo hominum respectu*;

(b) but if there be question of a priest from another diocese or of a religious who has obtained the *pagella praedicandi* from some one else, he should forbid him to preach in his own diocese and at the same time he should bring the matter to the attention both of the offender's Ordinary and of him who gave the preacher the *pagella praedicationis*; moreover, in more serious cases he should refer the case to the Holy See;

(c) the bishop may also, and, indeed, according to circumstances he will sometimes be bound to, interrupt a preacher who offends gravely and prevent him from continuing to preach.

31. He likewise ought to be forbidden to preach, "saltem ad tempus et pro aliquo loco," who, because of his way of living or for any other reason, even through no fault of his own, has lost the good esteem of the public; so that his ministry has become useless or injurious.

32. Diocesan Ordinaries should institute, each in his own diocese, a commission of vigilance for preaching. This commission may be composed of the same priests as the commission for the examination of candidates.

33. But, since neither bishops nor the commission of vigilance can be everywhere in the diocese, when there is question of preaching of more than ordinary importance in the remote places, Ordinaries shall obtain from the vicars forane or the parish priests particular and precise information according to the regulations already laid down.

## CHAPTER V.

### REMOTE PREPARATION FOR THE MINISTRY OF PREACHING.

34. Ordinaries and religious superiors are strictly obliged to form to a holy and salutary style of preaching their own

clerics, at the time of studies, from their earliest years, both before and after their ordination to the priesthood.

35. They shall, therefore, see to it that the said clerics, during their theological course, be taught the various kinds of preaching; and they should have at hand and be acquainted with the famous models of every kind of sermon left us by the Fathers, to saying nothing of those which are to be found everywhere in the pages of the Holy Gospels, of the Acts and the Epistles of the Apostles.

36. Ordinaries shall also take pains that the youthful clerics be instructed with regard to the delivery and action to be observed in sermons, so that they may give proof of that gravity, simplicity, and clearness which in no way may savor of the stage, but be in keeping with the Word of God, and which demonstrate that the preacher speaks from conviction and from his heart, and that his attention is fixed on the sublime end for which his ministry was intended.

37. While this is being done in the seminaries or places of study the superiors will endeavor to ascertain for what kind of preaching each of the students has most aptitude, so that they may make a report of it to the Ordinary.

38. Ordinaries shall take care that the initial instruction given to clerics in the seminaries or houses of study be perfected, even after they have received Holy Orders.

39. Wherefore, in accordance with the information had of each, they will engage and exercise them first in the easier and more humble kinds of preaching, such as, teaching catechism to children, briefly explaining the Gospel, and such like.

40. Finally, Ordinaries may prescribe for their clerics that for some years after ordination they undergo each year *in curia* an oral and written examination in preaching. This examination may be conducted in the manner that appears best to them and in conformity with the prescriptions of the Code with regard to the annual examinations to be undergone by clerics after their ordination to the priesthood.

The foregoing regulations were issued from the Sacred Congregation of the Consistory, 28 June, 1917.

JOSEPH MACCARTHY.

*St. Joseph's Seminary, Dunwoodie, N. Y.*

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## THE PRIEST AS PREACHER AND CATECHIST.

THAT the pastor of souls is divinely authorized to preach and catechize is beyond doubt. Jesus Christ, the Son of God, "began to do and to teach". And before His Ascension into heaven, He bade His priests to "go and teach all nations". Here we have the office of teaching the truths of Divine Revelation pointed out and enjoined by the example and precept of the great High Priest Himself. That this divinely imposed duty is important and fundamental follows from the very nature of the priestly office. In a certain sense it is more important than the administration of the Sacraments. The reception of six out of the seven Sacraments requires preliminary instruction, and Baptism, the seventh, is conferred only when the minister may presume that the recipient will in due time be instructed in the true faith. To hear confessions and administer Holy Communion are important sacerdotal duties, but it is the sermon or instruction that must precede, and induce people to go to confession and Holy Communion.

The true priest, however, will look upon the office of teaching the Word of God rather as a privilege than a duty. For it is by teaching the truths of Divine Revelation that he is able to appease the spiritual hunger and thirst of his fellowmen, a hunger and thirst that cannot be satisfied in any other way. "I am the Bread of Life," says our Lord; "he that cometh to me shall not hunger." And again, "He that shall drink of the water which I shall give him, shall not thirst forever." It is the priest's blessed privilege to sow the seed of the Word of God for the harvest to be garnered by the angels of heaven on the last day.

But how is he to do this? The human mind, we are told, is created a "tabula rasa". Knowledge, religious as well as secular, must therefore come from without. Both kinds of knowledge are to be provided, either at home or elsewhere, by the child's natural parents. The training begun at home is to be continued at school. A thorough course of catechetical instruction at school is to supplement and round out the religious training of the home. And this religious knowledge and training given at school ought to be under the direction of the

child's spiritual parent, the pastor. He has the duty of providing the children confided to him with the nourishment which is needed to preserve and develop their spiritual life: "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God." And this spiritual nourishment is to be provided the younglings of the flock daily; it is "the declaration of God's word . . . that will give understanding to little ones." Every zealous pastor, then, will be watchful to have religious instruction given all the children confided to him regularly and thoroughly throughout the entire parish school course. At the beginning of each scholastic year he will see to it that the various grades be started in the Catechism where they left off the previous year.

Whatever be one's method or system of giving catechetical instruction, preparation ought to precede every lesson. If the children are to do most of the talking, as practically all catechists advise, the questions must be such as will stimulate interest and excite emulation. So, too, for the stories that are told and the illustrations used. The children of the lower grades, especially those who are preparing for their first confession and Holy Communion, require more attention than their seniors. Then, too, special attention ought to be given those who no longer attend the parish school. I deem it advisable to insist that all the boys and girls of the parish school attend Sunday school till their eighteenth year. Those who complete the course might then be presented with a beautiful diploma on the occasion of the commencement exercises in June. Pope Benedict XIV does not hesitate to assert that the teaching of the Catechism to children is "the most useful of instructions for the glory of God and the salvation of souls." [1] Consequently we can scarcely overrate the importance and necessity of teaching the Catechism to the children entrusted to us.

In order, moreover, that the Catholic as well as the non-Catholic *adult* attain his eternal destiny, instruction is again of supreme importance; for, "faith cometh by hearing, and hearing by the Word of Christ". The divinely authorized person to give this instruction and preach the Gospel is the priest. A vocation from God is, therefore, the first requisite

[1] Const. *Etsi minimum*, p. 13.

to preach the truths of Revelation. What a sorry figure is the stage priest! Such, in the economy of grace, would be the man who attempted to deliver the Gospel message without being called to do so. Supposing the presence of a divine vocation to preach the Gospel, the duty to do so becomes binding in conscience. The catechetical instruction given in school and at Sunday school must be supplemented and amplified by the sermon given to the whole congregation by the pastor who has received the command from Christ, through the Church, "to preach the Gospel".

The office of preacher calls for all the zeal, talent, knowledge, and experience that a priest has at his command. And if he discharge this office conscientiously, it will prove the most fruitful as well as the most consoling of his sacerdotal duties.

The subject matter of the sermon is the same as that of the catechetical instruction, viz. the truths that all must believe, the commandments of God and the Church, and the means of grace. The manner of treating it, however, may differ. Every sermon ought to impress at least *one* practical and important revealed truth upon the minds and hearts of the hearers. Jesus Christ, whose ambassador the priest is, came into the world to be its light. It is by means of the Gospel truths that He becomes "the light which enlighteneth every man that cometh into the world." His priests are called to absorb as much as possible of this supernal light, and then through the office of preacher to reflect it upon their fellowmen.

In the choice of the particular truth or topic to be treated, the pulpit orator has an advantage over all other public speakers. He can choose his subject; the public speaker cannot. This circumstance places a countless variety, also, of examples and illustrations at the disposal of the preacher of God's Word The earth and all that it contains is the Lord's; hence, the earth and all that it contains can serve to glorify the Lord, and to illustrate His revelation to mankind. Occasional sermons, in a measure, form an exception. Of these the funeral sermon, above all, requires great tact, prudence, and common sense. Concerning funeral sermons, I take the liberty of quoting from an editorial which appeared in a local newspaper a few years ago: "It is safe to say that more Simon pure lying

is perpetrated in funeral orations, often by ministers, than at any other ceremonies in which people participate. Political orators lie brazenly enough, but there is usually some chance for argument over their statements. The funeral orator, however, gets up and lies when he knows he's lying and that all his hearers know he's lying. . . . 'Speak only good of the dead' is well enough, but it ought to be amended by adding, 'But, rather than lie about the dead, keep your mouth shut.' . . . It is a fact that the truth about the dead cannot affect the dead, while lies about them can hurt the living. What must our youth think, who, knowing that the deceased has been a brute or rascal all his life, hear him praised and flattered by clerical or other orators at a funeral, to say nothing of the gush poured out on him by the newspapers? They must think that brutishness or rascality pays in the long run, mustn't they? And what respect can a minister of the gospel hold who deliberately lies simply because the deceased is dead? There is sin rather than sense in saying that about the dead, or the living, which is known to be false. To do it in pretense of sympathy for those who are grieving over the corpse is false and known as such to those who grieve. . . . The truth is mighty and will prevail as to the dead as well as to the living. It is the false, however disguised, however apologized for, that is hurtful." [2]

A sermon, whether to a large or to a small audience, whether in a church or in a chapel, whether to the erudite or the unlettered, should aim at making Jesus Christ and His Gospel better known and loved. As human history either leads up to or proceeds from the Redeemer of mankind, so should every sermon. The Apostles could not go astray, because they were so near the Cross. And the chief reason why Protestantism is becoming more and more divided and disrupted is because its ministers do not preach Jesus Christ and Him crucified. The periodicals of the day furnish them the subject matter for their sermons, and consequently their preaching is in vain.

A reformation of public morals is to be looked for rather in a well-trained public conscience than from federal laws, official censors, civil statutes or ordinances. And the Catholic

[2] *The Toledo News-Bee*, 14 August, 1909.

priest is divinely called to coöperate in this great work of training the public conscience. Willy, nilly, he is a teacher of morality, and as such is constantly exerting a great influence for good or evil on the moral life of his fellow-citizens. For this reason he is obliged to preach Jesus Christ, who is the Way, as well as the Life of the world. The remote, if not the proximate end of every sermon must, then, be to lead men to Jesus Christ, the Way, the Truth and the Life.

And to do this in an effectual manner requires preparation. Hence, preparation of a serious kind is obligatory. If the pastor of souls is bound *sub gravi* to instruct his people, he certainly is obliged also to prepare that which he provides them in his sermons and instructions.

The vastness of the subject makes it impossible to enter upon the various methods of preparing a sermon. Those interested will find a good article on this topic in these pages for January, 1916. "The worst method of all," as the writer well concludes, "is to choose a subject, and then trust to unblushing effrontery and fluency for the rest." On the other hand, however, no two men are the same. Everyone has his own peculiar character and temperament. If, as is said, no two men think alike, then no two men can treat the same subject in the same way and be natural. Hence, the same method of preparing a sermon cannot be prescribed for all. Nor will one and the same method be suited to any one individual throughout his entire life. But, no matter what method be employed, the time and labor involved in preparing a sermon ought to be about the same. The whole matter, it seems to me, had better be left to self-analysis and experience, under the guidance of priestly zeal. Father Potter, in his excellent book on *Sacred Eloquence*, urges beginners to write out their sermons in full; he says: "Even supposing the young preacher to possess *in radice* the faculty of speaking well, let him be convinced that he must be content to develop it in the commencement by writing. No matter how brilliant his talent, or keen his intellect, he will not be able to cultivate the one or the other in the most profitable manner except by a good deal of laborious committing of his conceptions to paper, and a still more laborious working of them out".[3]

[3] *Sacred Eloquence*, p. 109.

It goes without saying that he who enters the pulpit without that preparation which he should and could have given, is guilty of presumption. Nor can he have that intelligent and unswerving faith and conviction which is the fruit of serious and prayerful preparation. His sermon will be either too short or too long; in all probability, entirely too long. It can produce no lasting fruit, and is bound to fall flat. Moreover, what is said in a careless and superficial manner, will be accepted in the same way; consequently, such a sermon will often destroy the little faith left in the cold and indifferent among their audience. None can expect to preach the Word of God in an effectual and becoming manner who does not make it the subject of study and daily meditation. It is especially by *meditative* prayer that the virtue of supernatural faith is to be nourished and increased: "Lord, I believe; help my unbelief." The stronger one's faith, the deeper will be his conviction and power of persuasion.

The Catholic priest is not in the predicament of the Protestant minister, who comes along with his so-called Bible in hand, and interprets its spurious contents according to his own erring judgment. The Revealed Word is given us by its divinely appointed custodian and interpreter with the injunction to teach its vivifying and consoling message with unswerving conviction. And have we not the assurance of our Lord's abiding presence and assistance? "And lo, I am with you all days, even to the consummation of the world". Of all preachers of the Gospel, the priest alone can say, "The doctrine which I preach is not mine but His who sent me."

Preparation, too, makes for greater clearness of diction. In order to secure a clear insight into any subject, it is necessary to view it from various angles. Study, research, and meditation must precede if the sermon is to be clear and the language used adapted to the capacity of the hearers. What one clearly conceives, he is ordinarily able to express clearly.

A sermon should, likewise, be definite and practical. He who aims at nothing will generally hit the mark he aimed at. The stories, anecdotes, examples, and illustrations used, must be intimately related to the theme, else they will fail to illustrate. Every figure of speech must be suited to the capacity and daily lives of the hearers, else they will not appeal to

them. I dare say the most common of all faults is that of addressing the intellect too much. The vast majority of those whom we are to instruct never reason a thing out. Hence, it is of far greater importance to persuade their wills. The audience must be able to *feel* what we have to tell them. Motives of reward and punishment are to be presented in a way that will enforce, if possible, the practice of the Commandments. This supposes, however, that the preacher be strongly impressed with his theme. One can as little move without being moved, as convince without being convinced. In vain can the objection be raised that wicked men often succeed in influencing others to amend their lives. I dare say that such men at the time they wrote or spoke actually did possess an exalted idea of virtue; but, they lost it unfortunately later on. The influence for good cannot, in such cases, be of long duration. Reason and time are sure to detect the malice and hypocrisy if the preacher does not practise what he preaches.

Although it ill becomes an ambassador of Christ ever to "put his ear to the ground", yet, he must endeavor to make the Gospel attractive: "To them that love the law there is no stumbling-block." "The letter of the law killeth, but (its) spirit quickeneth."

A word now in regard to the actual delivery of a sermon. The priest as preacher goes before his congregation, not in his own name, but in the name of Jesus Christ, the Lord of Lords. The faithful are bound to give him a hearing, for of him it has been said: "He that heareth you, heareth me; and he that despiseth you, despiseth me." Without Christ's encouraging words and example, however, we would be at a loss how to acquit ourselves of the sublime office of preaching. Our aim must be to teach and preach after the manner of Him whose ambassadors we are. The Son of God, we read, spoke with authority and as one having power. Here we have the first requisites of the preacher. And surely none on earth can speak with greater authority than he who is commissioned to deliver a message from God Himself. United with the supreme head of the Church, the priest is called to reëcho the voice of Him who first preached the blessed tidings of the Gospel nineteen hundred years ago. Every priest in Christendom can go before his people and preach the truths of Reve-

lation with authority, yea, the highest authority; for to him has been said, "As the Father hath sent me, so I send you," etc. Moreover, Christ did not speak in an off-hand, doubtful, or ambiguous manner. His were convictions, not opinions. And His injunction to His Apostles and their successors is: "Let your speech be yes, yes; no, no!". The doctrinal truths which we have the duty to communicate, have their origin in the infinite mind of God. Consequently, they are not open to discussion. Catholic dogma must be accepted on faith, because it is the infallible truth, defined by an infallible teaching authority. This should appear in the manner in which it is presented.

Moreover, since the priest is an ambassador of Christ and the oracle of God's Revelation to mankind, his speech and delivery should be marked by dignity. His rank among men being the highest, he is never permitted to harangue, or to do aught else which might reflect discredit on his exalted office. It is well, moreover, to develop as much enthusiasm as possible. If a man meditates deeply on the truths of Divine Revelation, he cannot help becoming sensibly moved by their power and attractiveness. He will then gradually come to view things spiritual with a different eye from the rest of men; knowledge of this kind begets enthusiasm and makes men eloquent. The sentiment and passion to be communicated by the pulpit orator is an intimate persuasion and deep conviction of the truths treated in the sermon; and eloquence is defined as the transferring of the enthusiasm we ourselves feel into the breast of another. What is felt with emotion is commonly expressed with emotion.

The preacher should impress his audience with the idea that "he has something of great importance to tell them and knows how to say it". He has a decided advantage over all other public speakers in the grandeur and sublimity of his subject matter. Sublimity does not consist in the language one uses, but rather in the truths we are to teach to others. A human thought is already something wonderful; now, the burden of our sermons is made up of "the burning thoughts, sublime conceptions, and grand ideas born of God". Could anything more sublime be imagined!

The reward of diligent endeavor in preaching and catechizing is immediate and inspiring. Or what could be more gratifying than to see the light of faith, like the golden rays of the rising sun, gradually illumine the countenances of one's hearers, and the flame of divine love enkindle their hearts? If what is said is presented in the proper manner, both the victory and the triumph are bound to follow.

To sum up briefly. In order to acquit oneself of the office of preacher and catechist intelligently and meritoriously, it is necessary to preserve a prayerful disposition, draw on the Scriptures for one's subject matter, study the text to be treated thoroughly, express oneself in suitable language, and deliver the sermon or instruction in an appropriate manner, with clearness, conviction, dignity, and authority, always and solely seeking God's glory and the salvation of souls. This is the sublime vocation and blessed privilege of the Priest of God as preacher and catechist.

FREDERICK A. HOUCK.

*Toledo, Ohio.*

# Analecta.

## ACTA BENEDICTI PP. XV.

### LITTERAE ENCYCLICAE

DE PRAEDICATIONE DIVINI VERBI.

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES.

BENEDICTUS PP. XV

VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Humani generis Redemptionem Iesus Christus in ara Crucis moriendo cum consummasset, velletque adducere homines ut, suis praeceptis obtemperando, compotes fierent aeternae vitae, non alia usus est via quam suorum voce praeconum qui, quae ad salutem credenda faciendaque essent, hominum universitati denuntiarent. *Placuit Deo per stultitiam praedicationis salvos facere credentes.*[1] Elegit igitur Apostolos, quibus cum per Spiritum Sanctum dona infudisset tanto muneri consentanea, *Euntes*, inquit, *in mundum universum praedicate Evangelium.*[2] Quae quidem praedicatio faciem orbis terrae renovavit. Nam, si Fides christiana mentes hominum a mul-

[1] 1 *Cor.*, 1, 21.
[2] Marc., 16, 15.

tiplici errore ad veritatem, animosque a sordibus vitiorum ad omnium virtutum excellentiam convertit, profecto ipsius praedicationis ope convertit: *Fides ex auditu, auditus autem per verbum Christi.*[3] Quapropter, quoniam, Dei nutu, iisdem causis quibus procreatae sunt, res conservantur, patet praedicationem christianae sapientiae ad continuandum aeternae salutis opus divinitus adhiberi; et eam in maximis gravissimisque rebus iure numerari: in quam propterea curae cogitationesque a Nobis praecipuae conferendae sunt, maxime si aliqua ex parte, a nativa integritate, cum suae efficacitatis detrimento, deficere videatur.

Id enimvero est, venerabiles Fratres, quod ad ceteras miserias horum temporum quibus Nos ante alios sollicitamur, accedit. Etenim, si circumspiciamus quam multi sint qui verbo Dei praedicando dant operam, tanta occurret copia, quanta fortasse numquam fuit antea. Si autem consideremus, quo loco sint publice ac privatim mores atque instituta populorum, crescit in dies vulgo rerum quae supra naturam sunt, despicientia et oblivio; sensim a christianae virtutis severitate disceditur, maioresque ad probrosam ethnicorum vitam quotidie regressus fiunt.

Horum quidem malorum variae sunt multiplicesque causae: nemo tamen negaverit deplorandum esse quod eis malis a ministris verbi non satis afferatur medicinae. Numquid sermo Dei talis esse desiit, qualis ab Apostolo dicebatur, vivus et efficax et penetrabilior omni gladio ancipiti? Num gladii huius aciem usus diuturnitas hebetavit? Vitio certe tribuendum est ministrorum qui non tractant, quemadmodum oportet, hunc gladium, si is non omnibus locis vim suam exerceat. Neque enim dici potest melioribus, quam nos, temporibus Apostolos usos esse, quasi tum aut plus esset docilitatis ad Evangelium aut minus contra divinam legem contumaciae.

Omnino igitur, quod Nos apostolici officii conscientia admonet duorumque proximorum Decessorum exemplum hortatur, huc summo studio, pro rei gravitate, incumbendum Nobis esse intelligimus, ut praedicationem divini verbi ad eam normam, ad quam Christi Domini iussu Ecclesiaeque statutis dirigenda est, ubique revocemus.

[3] *Rom.*, 10, 17.

Principio, venerabiles Fratres, quaeramus oportet, quas ob causas in hoc genere de via declinetur. Iam istae causae ad tres redire videntur: aut is ad praedicandum assumitur qui non debet; aut id muneris non eo exercetur consilio quo debet; aut non eo modo quo oportet.

Etenim praedicationis munus, ex Tridentinae Synodi doctrina, *Episcoporum praecipuum est.*[4] Apostoli quidem, quorum in locum successere Episcopi, hoc maxime suarum partium esse duxerunt. Ita Paulus: *Non enim misit me Christus baptizare, sed evangelizare.*[5] Ceterorum autem Apostolorum ea fuit sententia: *Non est aequum nos derelinquere verbum Dei, et ministrare mensis.*[6] Etsi autem proprium id est Episcoporum, tamen, quoniam variis distenti curis in suarum gubernatione ecclesiarum, nec semper nec usque quaque ipsi per se possunt, necesse est etiam per alios huic officio satisfaciant. Quare in hoc munere quicumque praeter Episcopos versantur, dubitandum non est quin, episcopali fungentes officio, versentur.—Haec igitur prima lex sanciatur, ut munus praedicationis sua sponte suscipere liceat nemini; sed ad illud exsequendum cuivis opus sit missione legitima, quae, nisi ab Episcopo, dari non potest: *Quomodo praedicabunt, nisi mittantur?.*[7] Missi sunt enim Apostoli et ab Eo missi qui summus est Pastor et Episcopus animarum nostrarum;[8] missi septuaginta duo illi discipuli; ipseque Paulus, quamvis constitutus iam a Christo vas electionis ut nomen eius coram gentibus et regibus portaret,[9] tum demum iniit apostolatum quum seniores, Spiritus Sancti mandato *Segregate mihi Saulum in opus* (Evangelii),[10] obtemperantes, eum cum impositione manuum dimisissent. Id quod primis Ecclesiae temporibus perpetuo usitatum est. Omnes enim, vel qui in sacerdotum ordine eminebant, ut Origenes, et qui postea ad episcopatum evecti sunt, ut Cyrillus Hierosolymitanus, ut Ioannes Chrysostomus, ut Augustinus ceterique Doctores Ecclesiae veteres, sese ex sui quisque Episcopi auctoritate ad praedicandum contulerunt.

[4] Sess. XXIV, *De Ref.*, c. IV.
[5] I *Cor.*, I, 17.
[6] *Act.*, 6, 2.
[7] *Rom.*, 10, 15.
[8] I Petr., 2, 25.
[9] *Act.*, 9, 15.
[10] *Act.*, 13, 2.

Nunc vero, venerabiles Fratres, longe aliud venisse in consuetudinem videtur. E sacris oratoribus non ita pauci sunt in quos apte cadere illud dixeris quod queritur Dominus apud Ieremiam: *Non mittebam prophetas, et ipsi currebant.*[11] Nam cuicumque vel ex ingenii indole vel aliis quibusvis de causis *ministerium verbi* suscipere libuerit, facile ei patet aditus ad suggesta templorum, tamquam ad palaestram in qua quivis suo arbitratu sese exerceat. Itaque ut iam de medio tollatur tanta perversitas, vestrum est, venerabiles Fratres, providere; et quoniam de pabulo vestris gregibus praebito reddenda Deo Ecclesiaeque a vobis ratio est, ne sinite ut quis, iniussu vestro, in ovile se inferat, et oves Christi ad suum arbitrium pascat. Nemo igitur in dioecesibus vestris, nisi vocatus probatusque a vobis, iam nunc sacras conciones habeat.

Hic vero summa cum vigilantia attendatis volumus quibus munus tam sanctum demandetis. Qua in re Episcopis hoc tantum, Concilii Tridentini decreto, permittitur ut *idoneos* eligant, id est qui possint *officium praedicationis salubriter exsequi. Salubriter,* dictum est—notate verbum quo rei continetur norma non *eloquenter,* non *cum plausu audientium,* verum cum animarum fructu, ad quem, tamquam finem, divini verbi administratio pertinet.—Quod si pressius definiri a Nobis cupitis quos reapse habeatis idoneos, eos dicimus in quibus divinae vocationis argumenta reperietis. Nam quod requiritur ut quis ad sacerdotium admittatur: *Nec quisquam sumit sibi honorem, sed qui vocatur a Deo,*[12] idem opus est ut quis ad praedicandum habilis aptusque iudicetur. Quae quidem vocatio haud difficile deprehenditur. Christus enim, Dominus et Magister Noster, cum in eo esset ut in caelum adscenderet, nequaquam dixit Apostolis ut illico, diversi abeuntes, praedicare inciperent: *Sedete,* inquit, *in civitate, quoadusque induamini virtute ex alto.*[13] Hoc igitur erit indicio quempiam divinitus ad id muneris vocari, si is virtute ex alto sit indutus. Quod cuiusmodi sit, licet ex iis colligere, venerabiles Fratres, quae in Apostolis, statim ut virtutem desuper acceperint, scimus evenisse. Ubi enim in eos Spiritus Sanctus descendit—ne

[11] Ierem., 23, 21.
[12] *Hebr.,* 5, 4.
[13] Luc., 24, 49.

mirifica, quibus aucti sunt, charismata attingamus—ex rudibus infirmisque hominibus docti perfectique evaserunt. Sit igitur sacerdos quispiam congruenti tum scientia tum virtute praeditus—modo ei dona naturae suppetant quae necessaria sunt ne tentetur Deus—recte ad praedicationem vocatus videbitur, neque erit cur ab Episcopo ad hoc munus non possit assumi. Quod ipsum vult Tridentina Synodus, cum edicit, ne quos Episcopus praedicare sinat qui non *sint moribus et doctrina probati.*[14] Itaque Episcopi est eos, quibus praedicandi munus deferre cogitat, diu multumque experiri ut quae quantaque sit eorum et doctrinae copia et vitae sanctimonia cognoscat. Qui si remisse negligenterque se gesserit, is profecto in re gravissima deliquerit, et in eius caput culpa recidet vel errorum quos imperitus praedicator fuderit, vel offensionis malique exempli quod improbus dederit.

Quo autem faciliores in hoc vestras, venerabiles Fratres, reddamus partes, volumus ut qui praedicandi potestatem petunt, non secus ac qui confessiones peccatorum excipiendi, de eorum moribus et eruditione posthac duplex severumque fiat iudicium. Quisquis igitur in alterutro mancus et claudicans repertus sit, nullo rei cuiusquam respectu, repellatur ab eiusmodi munere cui non esse eum idoneum constiterit. Postulat id vestra ipsorum dignitas, quorum vices a praedicatoribus geruntur, ut diximus; flagitat Ecclesiae sanctae utilitas, quandoquidem *sal terrae* et *lux mundi* esse,[15] si quis alius, is debet qui in verbi ministerio versatur.

His probe consideratis rebus, ultra progredi ad explicandum quem sacrae praedicationis et finem et modum esse oporteat, supervacaneum potest videri. Nam si ad eam, quam memoravimus, regulam sacrorum oratorum delectus exigatur, quid est dubii quin, congruis ornati virtutibus, dignam in praedicando et causam sibi proponant et rationem teneant? Sed tamen prodest haec duo illustrare capita, ut eo melius appareat, quare interdum boni praedicatoris forma in nonnullis desideretur.

Quid praedicatoribus debeat in suscepto munere exsequendo esse propositum, licet intelligere ex eo quod ii possunt ac de-

[14] Loc. cit.
[15] Math., 5, 13,14.

bent de se idem, quod Paulus, affirmare: *Pro Christo legatione fungimur.*[16] Si autem legati sunt Christi, illud ipsum velle debent in legatione peragenda quod Christus voluit in danda; immo quod ipse, dum vixit in terris, sibi proposuit. Neque enim Apostoli, et praedicatores post Apostolos, alio missi sunt atque Christus: *Sicut misit me Pater, et ego mitto vos.*[17] Scimus autem cuius rei gratia Christus de caelo descenderit: aperte enim declaravit: *Ego ad hoc veni in mundum, ut testimonium perhibeam veritati,*[18] *Ego veni, ut vitam habeant.*[19]

Utrumque igitur persequantur oportet qui sacrae praedicationi dant operam, id est, ut traditae a Deo veritatis diffundant lumen et ut in iis qui audiunt, supernaturalem excitent alantque vitam; brevi, ut animarum quaerendo salutem, Dei promoveant gloriam. Quare, sicut perperam appelletur medicus, qui medicinam non faciat, vel alicuius artis doctor qui eam non doceat artem, sic qui praedicando non curat ad pleniorem Dei cognitionem et ad aeternae salutis viam homines adducere, eum declamatorem vaniloquum appellari licet, praedicatorem evangelicum non licet. Atque utinam huiusmodi declamatores nulli sint!—Quid vero est quo ducuntur maxime? Alii quidem inanis gloriae cupiditate: cui scilicet ut satisfaciant: " Student magis alta quam apta dicere, facientes apud infirmas intelligentias miraculum sui, non ipsorum salutem operantes. Erubescunt humilia et plana dicere, ne sola haec scisse videantur . . . Erubescunt lactare parvulos." [20] Cumque Iesus Dominus ex humilitate auditorum ostenderet se eum esse qui exspectabatur: *Pauperes evangelizantur,*[21] quid non moliuntur isti, ut ex urbium celebritate atque ex primariorum dignitate templorum commendationem suis sermonibus acquirant? Quoniam autem in rebus a Deo revelatis quaedam sunt quibus corruptae humanae naturae perterreatur infirmitas, quaeque ob eam causam accommodatae non sunt ad evocandam multitudinem, ab iis caute se abstinent eaque tractant in quibus, si loci rationem excipias, nihil est sacrum. Ac non raro contingit ut in media

[16] 2 *Cor.*, 5, 20.
[17] Ioan., 20, 21.
[18] Ibid., 18, 37.
[19] Ibid., 10, 10.
[20] Gillebertus Ab., *In Cant. Canticor. serm. XXVII*, 2.
[21] Matth., 11, 5.

pertractatione rerum aeternarum labantur ad politica, praesertim si quid eius generis animos audientium vehementer teneat occupatos. Omnino unum hoc iis esse studium videtur, placere audientibus eisque morem gerere quos Paulus *prurientes auribus*[22] dicit. Hinc ille gestus non sedatus et gravis, sed qualis in scaena aut in concione populari solet agi; hinc illae vocis vel remissiones molliores, vel contentiones tragicae; hinc illud orationis genus proprium ephemeridum; hinc sententiarum illa copia ab impiorum et acatholicorum petita scriptis, non a divinis Litteris, non a Sanctis Patribus; hinc denique illa et, quae ab eorum plerisque usurpatur volubilitas tanta verborum, qua obtundant quidem aures et admirationem moveant audientibus, sed nihil his boni afferant quod domum reportent. Iam vero mirum quantum praedicatores isti opinione falluntur. Habeant licet quem tanto cum labore nec sine sacrilegio petunt plausum imperitorum: num pretium est operae, quando simul subeunda eis est prudentium omnium vituperatio et, quod est maius, formidandum Christi severissimum iudicium?

Quamquam, venerabiles Fratres, unice plausus quaerere praedicando non omnium est qui a regula normaque aberrant. Plerumque huiusmodi significationes qui captant, ideo captant ut eas ad aliud assequendum dirigant vel minus honestum. Nam, oblivioni dantes illud Gregorii: " Non praedicat sacerdos ut comedat, sed ideo ut praedicet, manducare debet "[23] haud ita rari sunt qui, cum ad alia munera, quibus decenter alerentur, non se factos esse intelligerent, ad praedicationem se contulerunt, non ministerii sanctissimi rite exercendi, verum quaestus faciendi causa. Videmus igitur curas omnes istorum minime conversas esse ad quaerendum ubi maior sperari possit fructus animarum, sed ubi plus conficiatur praedicando lucri.

Iam vero, cum ab his nihil exspectare liceat Ecclesiae, nisi damnum et dedecus, summopere vobis, venerabiles Fratres, est vigilandum, ut, si quem inveneritis praedicatione ad suam gloriam vel ad quaestum abuti, eum sine cunctatione amoveatis ab officio praedicandi. Nam qui rem tam sanctam polluere non veretur tanta perversitate propositi, non sane dubitabit ad omnes indignitates descendere, ignominiae labem aspergens

[22] 2 *Tim.*, 4, 3.
[23] *In I Regum*, lib. III.

non sibi tantum, sed ipsi etiam sacro muneri, quod tam prave administrat.

Eadem autem erit adhibenda severitas in eos qui quo decet modo non praedicent, propterea quod ea neglexerint, quae ad recte hoc ministerium obeundum necessario requiruntur. Haec vero quae sint, docet exemplo suo is qui ab Ecclesia cognominatus est *Praedicator veritatis*, Paulus Apostolus: cuius similes praedicatores utinam, Dei miserentis beneficio, multo plures habeamus.

Primum igitur quod discimus a Paulo hoc est, quam bene paratus et instructus ad praedicandum venerit. Neque vero hic loquimur de doctrinae studiis in quibus, Gamaliele magistro, diligenter versatus erat. Scientia enim in eo *per revelationem* infusa, obscurabat ac paene obruebat eam quam ipse sibi comparaverat: quamquam hanc quoque non parum ei profuisse ex eius Epistolis apparet. Prorsus necessaria est praedicatori scientia, ut diximus, cuius quidem luce qui caret, facile labitur, ex Concilii Lateranensis IV verissima sententia: "Ignorantia est mater cunctorum errorum." Non tamen de qualibet rerum scientia volumus intelligi, sed de ea scilicet quae propria est sacerdotis, quaeque, ut in pauca conferamus rem, cognitione sui, Dei, et officiorum continetur: sui, inquimus, ut suas quisque utilitates omittat; Dei, ut omnes ad eum et cognoscendum et diligendum adducat; officiorum, ut ea servet et servari praecipiat. Ceterarum rerum scientia, ista si desit, *inflat* nec quicquam prodest.

Illud potius videamus, qualis in Apostolo praeparatio fuerit animi. Qua quidem in re tria sunt maxime consideranda. Primum ut se totum Paulus divinae voluntati dediderit. Vixdum enim, cum iter faceret Damascum, Iesu Domini virtute tactus est, edidit illam Apostolo dignam vocem: *Domine, quid me vis facere?*.[24] Nam promiscua illi statim coeperunt esse pro Christo, sicut perpetuo fuerunt postea, laborare et quiescere, egere et abundare, laudari et contemni, vivere et mori. Non est dubium quin ideo in apostolatu tantum profecerit, quod se Dei voluntati pleno cum obsequio permisit. Quare similiter ante omnia obsequatur Deo quisquis praedicator ad salutem animarum nititur; ut nihil quidquam sit sollicitus quos auditores,

[24] *Act.*, 9, 6.

quem successum, quos fructus habiturus sit: denique ut Deum dumtaxat, non se respiciat.

Hoc autem tantum Deo obsequendi studium animum postulat adeo comparatum ad patiendum, ut nullum fugiat laboris molestiaeque genus. Quod alterum in Paulo fuit insigne. Nam, cum de eo dixisset Dominus: *Ego ostendam illi, quanta oporteat eum pro nomine meo pati*,[25] ipse deinde aerumnas omnes tanta cum voluntate complexus est ut scriberet: *Superabundo gaudio in omni tribulatione nostra*.[26] Iam vero haec laboris tolerantia in praedicatore si emineat, cum quicquid humani in eo sit, abstergeat, ac Dei gratiam ei ad fructum ferendum conciliet, tum incredibile est quam eius operam christiano populo commendet. Contra, parum ad permovendos animos ii possunt, qui quocumque venerint, ibi commoditates vitae plus aequo consectantur, ac dum suas conciones habeant, nihil aliud fere attingunt ministerii sacri, ut appareat plus eos propriae servire valetudini, quam animarum utilitati.

Tertio denique loco *spiritum orationis* qui dicitur, necessarium praedicatori esse intelligimus ex Apostolo; qui ut primum vocatus est ad apostolatum, Deo supplex esse instituit: *Ecce enim orat*.[27] Etenim non copiose dicendo nec subtiliter disserendo aut vehementer perorando salus quaeritur animarum: qui hic consistat praedicator nihil est nisi *aes sonans aut cymbalum tinniens*.[28] Id quo fit ut vigeant humana verba mirificeque valeant ad salutem, divina est gratia: *Deus incrementum dedit*.[29] Dei autem gratia non studio et arte comparatur, sed precibus impetratur. Quare qui parum aut nihil orationi est deditus, frustra in praedicatione operam curamque consumit, cum coram Deo nec sibi nec audientibus quicquam proficiat.

Itaque, paucis concludentes quae hactenus diximus, his Petri Damiani verbis utamur: " Praedicatori duo sunt permaxime necessaria, videlicet ut sententiis doctrinae spiritualis exuberet, et religiosae vitae splendore coruscet. Quod si sacerdos quispiam ad utrumque non sufficit, ut et vita clarus et doctrinae

[25] Ibid., 9, 16.
[26] 2 *Cor.*, 7, 4.
[27] *Act.*, 9, 11.
[28] 1 *Cor.*, 13, 1.
[29] Ibid., 3, 6.

facultate sit profluus; melior est vita procul dubio quam doctrina. . . . Plus valet vitae claritas ad exemplum, quam eloquentia vel urbanitas accurata sermonum. . . . Necesse est ut sacerdos, qui praedicationis officio fungitur, et doctrinae spiritualis imbribus pluat, et religiosae vitae radiis splendeat: instar illius Angeli, qui natum Dominum pastoribus nuntians, et splendore claritatis emicuit, et quod evangelizare venerat, verbis expressit." [30]

Sed, ut ad Paulum redeamus, si quaerimus quibus de rebus consuevisset praedicando agere, ipse sic omnia complectitur: *Non enim iudicavi me scire aliquid inter vos, nisi Iesum Christum, et hunc crucifixum.*[31] Efficere ut Iesum Christum homines magis magisque cognoscerent et quidem cognitione quae ad vivendum, non modo ad credendum, pertineret, hoc est quod omni apostolici pectoris contentione laboravit. Itaque Christi dogmata et praecepta omnia vel severiora sic tradebat ut nihil nec reticeret nec molliret, de humilitate, de abnegatione sui, de castitate, de rerum humanarum contemptu, de obedientia, de venia inimicis danda, de similibus. Nec vero timide illa denuntiabat: inter Deum et Belial eligendum esse cui serviatur, utrique non posse; omnes, ut e vivis excesserint, tremendum manere iudicium; cum Deo non licere transigi; aut vitam aeternam sperandam, si universae obtemperetur legi, aut, si cupiditatibus indulgendo deseratur officium, ignem aeternum esse exspectandum. Neque enim *Praedicator veritatis* unquam putavit abstinendum ab huiusmodi argumentis propterea quia, ob corruptionem temporum, nimis dura viderentur iis, ad quos loquebatur.—Apparet igitur quam non probandi sint ii praedicatores, qui quaedam christianae doctrinae capita, ne fastidio sint audientibus, non audent attingere. Num medicus quisquam inutilia remedia dabit aegrotanti, quia is ab utilibus abhorreat? Ceterum inde probabitur oratoris virtus et facultas, si, quae ingrata sunt, ea grata dicendo reddiderit.

Quae autem tractanda susceperat, quo modo Apostolus explicabat? *Non in persuasibilibus humanae sapientiae verbis.*[32]

[30] Epp. lib. I, *Ep. I ad Cinthium Urbis Praef.*
[31] I *Cor.*, 2, 2.
[32] Ibid., 2, 4.

Quanti refert, venerabiles Fratres, hoc omnibus esse exploratissimum, cum videmus non paucos e sacris concionatoribus ita dicere ut Scripturas Sanctas, Patres Doctoresque Ecclesiae, theologiae sacrae argumenta praetermittant; nihil fere nisi rationem loquantur. Perperam profecto: neque enim in ordine supernaturali humanis tantum adminiculis quidquam proficitur. —At illud opponitur: praedicatori qui quae divinitus revelata sunt, urgeat, non haberi fidem.—Itane vero? Sit sane apud acatholicos: quamquam cum Graeci sapientiam, nimirum huius saeculi, quaererent, Apostolus tamen eis Christum crucifixum praedicabat.[33] Quod si oculos convertamus ad gentes catholicas, in his ii qui alieni sunt a nobis, fere Fidei radicem retinent: mentem enim obcaecantur eo quod animi corrumpuntur.

Postremo qua mente praedicabat Paulus? Non ut hominibus, sed ut Christo placeret: *Si hominibus placerem, Christi servus non essem.*[34] Cum animum gereret incensum caritate Christi, nihil quaerebat praeter Christi gloriam. O utinam qui in verbi ministerio elaborant, omnes vere Iesum Christum diligant; utinam possint illa usurpare Pauli: *Propter quem* (Iesum Christum) *omnia detrimentum feci*;[35] et *Mihi vivere Christus est.*[36] Tantum qui amore ardent, ceteros inflammare sciunt. Quare S. Bernardus ita praedicatorem admonet: "Si sapis, concham te exhibebis et non canalem";[37] hoc est: quod dicis, eo plenus ipse esto, et ne satis habeas in alios transfundere. "Verum, ut idem Doctor addit, canales hodie in Ecclesia multos habemus, conchas vero perpaucas!"[38]

Hoc ne eveniat in posterum, vobis omni ope atque opera enitendum est, venerabiles Fratres: quorum est et indignos repellendo, et idoneos eligendo, conformando, moderando, efficere ut praedicatores, qui sint secundum Dei cor, iam plurimi exsistant.—Respiciat autem misericors gregem suum Pastor aeternus, Iesus Christus, Virgine Sanctissima quidem, ut Matre augusta ipsius Verbi incarnati et Regina Apostolorum, deprecante; ac spiritum apostolatus in Clero refovens, plurimos esse

[33] 1 *Cor.*, 1, 22, 23.
[34] *Gal.*, 1, 10.
[35] Philip., 3, 8.
[36] Ibid., 1, 21.
[37] *In Cant. serm.* 18.
[38] Ibid.

iubeat qui studeant " seipsos probabiles exhibere Deo, operarios inconfusibiles, recte tractantes verbum veritatis." [39]

Auspicem divinorum munerum ac testem benevolentiae Nostrae vobis, venerabiles Fratres, vestroque Clero ac populo apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die XV iunii, in festo Sacratissimi Cordis Iesu, anno MCMXVII, Pontificatus Nostri tertio.

BENEDICTUS PP. XV.

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## SACRA CONGREGATIO CONSISTORIALIS.

### NORMAE PRO SACRA PRAEDICATIONE.

Ut quae Beatissimus Pater nuper in Encyclicis Litteris *Humani generis redemptionem* de sacra praedicatione docuit ac praestituit ad praxim facilius deducantur, Eminentissimi Patres S. C. Consistoriali praepositi, ipso Summo Pontifice plene adprobante, sequentes sancivere normas, quibus Rmi locorum Ordinarii uti debeant ut tuto in re tam gravi procedant; easque eadem Sanctitas Sua statim exsecutioni mandandas praecipit, quo scilicet quod Apostolus nominat *ministerium verbi* eos afferat fructus in tuitionem ac propagationem fidei christianaeque vitae custodiam, quales et divinus Magister Christus intendit et catholica Ecclesia sibi iure promittit.

### CAPUT I.

*A quibus et qua ratione praedicatores Verbi Dei sint eligendi.*

1. Rmi locorum Ordinarii illud ante omnia semper prae oculis habeant, quod Sacra Tridentina Synodus, anteriores praescriptiones innovans ac perstringens, cap. IV, sess. 24, *De Reform.*, sancit; ubi, postquam monuit *praedicationis munus Episcoporum praecipuum* esse, sic sequitur: *Mandat* (S. Synodus) *ut in Ecclesia sua ipsi* (Episcopi) *per se, aut, si legitime impediti fuerint, per eos quos ad praedicationis officium assument; in aliis autem Ecclesiis per parochos, sive, iis impeditis, per alios ab Episcopis* (*impensis eorum qui eas praestare aut tenentur vel solent*) *deputandos, in civitate aut in quacumque parte dioecesis censebunt expedire, saltem dominicis et solemnioribus diebus festis . . . sacras Scripturas divinam-*

[39] 2 *Tim.*, 2, 15.

*que legem annuntient. Nullus autem saecularis sive regularis, etiam in Ecclesiis suorum Ordinum, contradicente Episcopo, praedicare praesumat.*

Quod plane in novo ecclesiastico Codice confirmatur can. 1327, 1328 et 1337.

2. Cum igitur ad Episcopum loci Ordinarium praedicandi munus praecipue spectet, cumque ad eumdem pertineat *assumere* ac *deputare* qui ipsum substituant proque ipso suppleant in hoc gravissimo ministerio, etiam specifice in casu quo praedicationis impensae, aut ex iure aut ex consuetudine, ab aliis sint persolvendae; nullus nec valide nec licite eligere aut advocare concionatorem quempiam etiam pro ecclesia propria; nullusque de clero sive saeculari sive regulari, huiusmodi invitationem licite acceptare poterit, nisi intra limites ac modos in sequentibus articulis statutos.

3. Parochi, vi missionis habitae in eorum electione, sicut ad confessiones excipiendas habilitantur, ita etiam facultate concionandi gaudent, salva quidem lege residentiae salvisque conditionibus ceteris, quas Ordinarius necessario vel utiliter apponendas censuerit. Idem de Canonico Theologo dicendum quoad lectiones Scripturae sacrae.

4. In reliquis casibus universis, ad praedicandum populo fidelium in publicis templis vel oratoriis, etiam regularium, et a sacerdotibus etiam regularibus, necesse est ut facultas obtineatur ab Ordinario dioecesis.

5. Huiusmodi facultas, ad normam eorum quae in Codice praescribuntur can. 1341, § 1 et 2, petenda est:

(*a*) a prima Capituli dignitate, audito tamen Capitulo, pro praedicationibus, quae ex lege vel voluntate Capituli fiant in ecclesia propria;

(*b*) a Superiore regulari, servatis respectivi Ordinis vel Congregationis regulis, pro ecclesiis religionum clericalium.

(*c*) a parocho pro ecclesia parochiali aliisque ecclesiis ab ea dependentibus;

(*d*) et si agatur de parocho ecclesiae spectantis ad Capitulum vel ad Ordinem religiosum, ab eodem parocho pro concionibus quae ab ipso pendent, secluso Capituli vel religionis interventu;

(*e*) a sacerdote primicerio vel capellano confraternitatis cuiuslibet pro ecclesia propria;

(*f*) a sacerdote ecclesiae rectore, quique sacras ibidem functiones de iure peragit, pro omnibus ecclesiis aliarum corporationum moralium non clericalium, aut religionum laicalium, monialium, privatorum.

6. Ad tramitem decisionum S. C. Concilii in *Sutrina*, 8 maii 1688, et in *Ripana*, 21 maii 1707, qui praedictam facultatem postulat, debet tantum concionatoris nomen proponere, idque subordinate ad beneplacitum Ordinarii, qui solus uti potest verbis *eligimus et deputamus ad postulationem* N. N., etc.

7. Postulatio ad obtinendum concionatorem aliquem facienda est tempore utili et opportuno, ut Ordinarius commode queat informationes necessarias de eiusdem persona habere (Codic., can. 1341, § 2) : hoc autem tempus, generatim loquendo, haud erit inferius duobus mensibus, uti iam statuit S. C. Concilii in *Theanen.*, 19 aprilis 1728 et 30 aprilis 1729; salva tamen Episcopis facultate tempus aliud statuendi etiam brevius pro genere et gravitate praedicationis et pro qualitate concionatoris, dioecesani vel extradioecesani.

8. Quicumque, obligatione petendi facultatem posthabita, sacerdotem quempiam ad concionandum invitaverit; itemque sacerdos quilibet, qui tali modo invitatus scienter acceptarit et concionatus fuerit, puniendi sunt ab Ordinario poenis eius arbitrio statuendis, non exclusa suspensione a divinis.

9. Facultas praedicandi, quando agitur de concionatore extradioecesano, scripto tribuenda erit, designato etiam loco et genere praedicationis, pro quibus concessa fuerit.

10. Ordinarii, *onerata graviter eorum conscientia*, facultatem concionandi nemini concedent, nisi prius ipsis constiterit de illius pietate, scientia et idoneitate, secundum praescriptiones quae sequenti capite tradentur: si vero agitur de sacerdotibus extradioecesanis vel de religiosis cuiuscumque Ordinis, nisi prius respectivum Ordinarium et Superiorem interpellaverint ac responsionem favorabilem habuerint.

11. Ordinarius et Superior regularis, qui ab alio Ordinario de informationibus interrogati fuerint circa pietatem, scientiam atque idoneitatem ad praedicandum cuiuspiam eorum subditi, tenentur *sub gravi* eas pro veritate tradere, secundum scientiam et conscientiam prout in can. 1341, § 1, novi Codicis praescribitur. Ordinarius vero qui illas recipit, tenetur eisdem se conformare, secretum de acceptis notitiis absolute servando.

12. Ordinarius qui, ob informationes ut supra acceptas aut aliam ob caussam, censuerit in Domino concionandi facultatem alicui denegare, sufficit ut idipsum petenti facultatem significet quin aliud addat, *soli Deo rationem de sua sententia redditurus.*

## Caput II.

*Quo pacto constare debeat de idoneitate concionatoria.*

13. Generatim loquendo, sicut ad tribuendam sacerdoti cuivis facultatem pro ministerio excipiendi fidelium confessiones Ordinarii arctissime obligantur certitudinem acquirere de eius idoneitate et culpa se innexos reputarent si ad tantum munus admitterent qui moribus foret indignus, vel scientiae debitae defectu incapax; ita et non aliter iidem Ordinarii debent se gerere, antequam aliquem assumant et destinent ad ministerium verbi.

14. Medium ordinarium ad dignoscendam cuiuspiam idoneitatem ad praedicationis officium, praesertim quoad scientiam et quoad actionem, est examen a candidato voce et scripto subeundum coram tribus examinatoribus, qui arbitrio Ordinarii possunt seligi vel inter examinatores synodales vel etiam inter sacerdotes extradioecesanos, aut etiam e clero regulari.

Cognita autem idoneitate quoad scientiam et actionem, vel etiam in antecessum, haud minori studio, imo etiam maiori, inquiret Ordinarius num idem candidatus pietate, honestate morum et publica aestimatione dignus sit qui verbum Dei evangelizet.

15. Pro huiusmodi duplicis examinis exitu, poterit Ordinarius candidatum declarare idoneum aut generatim aut pro aliqua solummodo praedicationis specie, ad tempus vel ad experimentum et certis sub conditionibus, aut absolute et non in perpetuum, dando illi *pagellam* praedicationis, ea omnino ratione qua datur pro confessionibus, vel ei facultatem praedicandi simpliciter denegando.

16. Non prohibentur tamen Ordinarii, in casibus particularibus et per exceptionem, quominus aliquem ad praedicandum, sine praevio examine de quo supra, admittant, dummodo aliis iisque certis argumentis de eius idoneitate constet.

17. Vetitum tamen absolute esto *diplomata*, ut aiunt, *praedicationis* subditis non propriis impertiri, vel subditis etiam propriis sed honoris titulo aut in aestimationis signum.

18. Servata, pro regularibus et religiosis exemptis, eorum Ordinariis facultate deputandi subditos, quos secundum regulas et constitutiones Ordinis noverint dignos et idoneos, conformiter tamen semper ad praescriptiones Codicis, can. 1338, ad praedicandum intra septa domus religiosae vel monasterii; si tamen destinare aliquem voluerint ad conciones habendas in publicis ecclesiis, *non exclusis Ordinis propriis,* tenentur illum coram dioecesano loci Ordinario sistere ad examen subeundum iuxta superius disposita articulis 13, 14, 15.

## CAPUT III.

*Quid in sacra praedicatione servandum sit vel vitandum.*

19. Quoniam *sancta sancte tractanda sunt,* nemo praedicationem suscipiat quin digne ac proxime se praeparaverit studio simul et oratione.

20. Argumenta concionum sint essentialiter sacra (Cod. can. 1347). Quod si concionator alia argumenta tractare voluerit non stricte sacra, semper tamen domui Dei convenientia, facultatem a loci Ordinario petere et obtinere debebit; qui quidem Ordinarius eam numquam concedet nisi re mature considerata eiusque necessitate perspecta. Concionatoribus tamen omnibus de re politica in ecclesiis agere omnino et absolute sit vetitum.

21. Elogia funebria nemini recitare fas esto nisi praevio et explicito consensu Ordinarii, qui quidem, antequam consensum praebeat, poterit etiam exigere ut sibi manuscriptum exhibeatur.

22. Concionator prae oculis semper habeat et in praxim deducat quae S. Hieronymus Nepotiano commendabat: *Divinas Scripturas saepius lege: imo nunquam de manibus tuis sacra lectio deponatur . . . Sermo presbyteri Scripturarum lectione conditus sit.* Studio autem Scripturarum sacrarum iungatur studium Patrum ac Doctorum Ecclesiae.

23. Citationes ac testimonia scriptorum aut auctorum prophanorum sobrietate summa adhibeantur, multoque magis dicta haereticorum, apostatarum et infidelium: nunquam vero personarum viventium auctoritates proferantur. Fides et christiana morum honestas non his egent adsertoribus ac defensoribus.

24. Concionator ne plausus auditorum aucupetur, sed quaerat unice animarum salutem et commendationem a Deo atque

Ecclesia. *Docente te in ecclesia non clamor populi, sed gemitus suscitetur. Lacrymae auditorum laudes tuae sint* (Hieron. ad Nepotian.).

25. Usus, qui alicubi invaluit, ephemerides vel plagulas typis impressas adhibendi tum ad auditores aucupandos ante praedicationem, tum post praedicationem ad concionatoris meritum extollendum, reprobandus omnino est et damnandus, quovis id praetextu boni fiat. Curent Ordinarii, quantum poterint, ut ne id usuveniat.

26. Quoad actionem in concionando nil melius praescribi potest quam quod S. Hieronymus Nepotianum admonebat: *Nolo te declamatorem et rabulam garrulumque sine ratione, sed mysteriorum peritum et sacramentorum Dei eruditissimum. Verba volvere, et celeritate dicendi apud imperitum vulgus admirationem sui facere, indoctorum hominum est. . . . Nihil tam facile quam vilem plebeculam et indoctam concionem linguae volubilitate decipere, quae quidquid non intelligit plus miratur.*

27. Quamobrem concionator tam in ratiocinatione quam in linguae usu sese communi auditorum captui accomodet; quoad vero actionem ac recitationem, eam observet modestiam et gravitatem, quae illi convenit qui pro Christo legatione fungitur.

28. Caveat item semper ac diligentissime ne sacram praedicationem in quaestum vertat, quaerendo quae sua sunt, non quae Iesu Christi; ne sit igitur *turpis lucri cupidus* nec vanae gloriolae lenocinio se capi sinat.

Nunquam vero ex animo permittat excidere quod, secundum Evangelii et Apostolorum doctrinam et Sanctorum exempla, idem Hieronymus Nepotiano suggerebat: *Non confundant opera tua sermonem tuum; ne cum in ecclesia loqueris, tacitus quilibet respondeat: Cur ergo haec quae dicis, ipse non facis? —Delicatus magister est qui, pleno ventre, de ieiuniis loquitur . . . Sacerdotis os, mens manusque concordent.*

## Caput IV.

### *Cui et quomodo interdicenda praedicatio.*

29. Concionatores, qui praescriptiones superiori capite editas negligant, si emendationis spem praebeant et graviter non of-

fenderint, prima alterave vice ab Episcopo moneantur ac reprehendantur.

30. Si vero emendationem neglexerint aut graviter cum fidelium scandalo peccaverint, Episcopus, ad tramitem Codicis, can. 1340, §§ 2 et 3—

(*a*) si agatur de proprio subdito aut de religioso cui praedicandi facultatem ipse dederit, concessam facultatem, nullo hominum respectu, aut ad tempus revocet aut omnino abroget;

(*b*) si autem de sacerdote extradioecesano agatur vel de religioso cui non ipse *pagellam* impertiverit, praedicationem illi in dioecesi sua interdicat simulque de re moneat tam Ordinarium proprium quam eum qui *praedicationis pagellam* eidem concessit; in casibus autem gravioribus ne omittat ad S. Sedem referre;

(*c*) poterit etiam Episcopus, imo et debebit pro diversitate casuum, concionatore graviter peccante, coeptam praedicationem ipsi intercipere.

31. Interdici pariter praedicatione oportet, *saltem ad tempus et pro aliquo loco*, quicumque aut pro sua vivendi ratione aut quavis alia de causa, etsi inculpabiliter, publicam bonam existimationem amiserit, ita ut ministerium suum inutile vel damnosum evaserit.

32. Ordinarii dioecesani commissionem vigilantiae pro praedicatione, unusquisque in sua dioecesi, instituent, quae iisdem sacerdotibus componi poterit ac commissio pro examine candidatorum.

33. Quia vero nec Episcopi nec commissio vigilantiae adesse ubique in dioecesi poterunt; quum agetur de praedicationibus maioris momenti in locis dissitis, Ordinarii exigent his desuper a Vicariis Foraneis vel a parochis informationes peculiares et tutas iuxta normas superius traditas.

## CAPUT V.

*De praeparatione remota ad ministerium praedicationis.*

34. Ordinarii et Superiores religiosorum stricte obligantur proprios clericos ad sanctam salutaremque praedicationem ab ipsa iuvenili aetate formare studiorum tempore, tum ante tum post susceptum sacerdotium.

35. Curabunt igitur ut dicti clerici, dum sacrae theologiae dant operam, de variis praedicationum generibus doceantur;

praeque manibus habeant et gustent exemplaria insignia quae in omni concionum genere Sancti Patres reliquerunt, praeter illa quae in sacris Evangeliis, in Actibus et Epistolis Apostolorum ubique accesserunt.

36. Studebunt item Ordinarii ut iuvenes instituantur de actione et pronunciatione in concionibus servandis, ut eam deinde gravitatem, simplicitatem et concinnitatem praeseferant, quae nihil histrionem sapiat, sed verbo Dei conveniat, probetque concionantem pro animi persuasione et ex corde loqui sublimemque spectare finem, qui ministerio suo est praestitutus.

37. Haec dum in seminariis vel studiorum locis peragentur, Superiores scrutabuntur quod genus praedicationis singulorum alumnorum dispositioni magis respondeat, ut deinde ea super re ad Ordinarium referant.

38. Initialem autem institutionem, quam clerici in seminariis vel in studiorum domibus habuerunt, Ordinarii, etiam post sacros Ordines susceptos, perficiendam curabunt.

39. Quamobrem, iuxta informationes de unoquoque habitas, eos facilioribus primum ac humilioribus praedicationibus occupabunt et exercebunt, ut in tradenda pueris christiana catechesi, Evangelio breviter explicando, iisque similibus.

40. Poterunt demum Ordinarii suis clericis praescribere ut, aliquo annorum spatio, examen de praedicatione in curia quotannis subeant tam voce quam scripto, ea quidem methodo quae ipsis magis probabitur, conformiter scilicet ad praescriptiones Codicis pro examinibus annuis a clericis subeundis post sacerdotii susceptionem.

Ex S. C. Consistoriali die 28 iunii, in pervigilio SS. App. Petri et Pauli anno 1917.

✠ C. Card. De Lai, Ep. Sabinen., *Secretarius.*

L. * S.

† V. Sardi, Archiep. Caesarien., *Adsessor.*

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## SACRA CONGREGATIO RITUUM.

### I.

De Sacra Unctione Manus in Ordinatione.

R. D. S. Kyne, missionarius in civitate Lugdunensi degens, Sacrae Rituum Congregationi sequentia dubia solvenda humiliter proposuit, nimirum:

I. An per verbum *palmas*, de quo Pontificale Romanum, loquens de unctione manuum presbyteri, dicit: *ungit totaliter palmas*, intelligenda sit tantum illa pars manus quae sese extendit a brachio usque ad digitos vel comprehendi debeant etiam tres digiti qui dicuntur medius, annularis et minimus?

II. *Et quatenus negative ad secundam partem*, unctio in ordinatione extendine debet usque ad extremum horum trium digitorum vel restringi ad illam partem manus quae vulgo dicitur *palma manus*, id est quae sese extendit a brachio usque ad digitos exclusive?

III. Utrum sacerdos miles cui ablatus est index in bello, obtenta permissione celebrandi *cum medio*, indigeat unctione istius digiti medii priusquam celebret?

Ratio dubitandi est quia quidam theologi dicunt unctionem non requiri eo quod tota manus in ordinatione consecrata est, sed rubrica de unctione manuum in pontificali non loquitur de *manu* sed de *palma*.

Et Sacra Rituum Congregatio, audito specialis Commissionis suffragio, respondendum censuit:

Ad I. Intelligenda est pars interior manus inclusis digitis, ad mentem Rubricae et formulae Pontificalis Romani.

Ad II. Provisum in I.

Ad III. *Negative* et acquiescat.

Atque ita rescripsit, die 12 ianuarii 1917.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
*S. R. C. Pro-Praefectus.*

L. * S.

Alexander Verde, *Secretarius.*

II.

De Instrumentis "Campane Tubolari" in Organo.

Rmus Dnus Episcopus Tarvisinus Sacrae Rituum Congregationi sequens dubium pro opportuna solutione proposuit; nimirum:

Utrum organo ad usum liturgicum adhibito adiungere liceat instrumenta vulgo vocata *Campane tubolari?*

Et Sacra eadem Congregatio, attento Motu Proprio sa. me. Pii Papae X, *De musica sacra*, n. 4121, diei 21 novembris 1903, tit. VI, n. 18 et 12, una cum subsequentibus declarationibus,

atque audito specialis Commissionis suffragio, respondendum censuit: *Negative.*

Atque ita rescripsit ac declaravit, die 18 maii 1917.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
*S. R. C. Pro-Praefectus.*

L. * S.

Alexander Verde, *Secretarius.*

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## ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

*14 May:* The Right Rev. Michael Thomas Labrecque, D.D., Bishop of Chicoutimi, made assistant at the Pontifical Throne.

*3 July:* Mr. Humbert Louis Leicester, of the Archdiocese of Birmingham, made Commander of the Order of St. Gregory the Great (civil class).

*13 July:* The Right Rev. Joseph M. Koudelka, D.D., Bishop of Superior, made assistant at the Pontifical Throne.

*17 July:* Monsignor Colin Chisholm, of the diocese of Antigonish, made Domestic Prelate of the Pope.

*23 July:* Dr. Charles Joseph Reginald O'Reilly, of the archdiocese of Westminster, made Knight of the Order of St. Gregory the Great (civil class).

# Studies and Conferences.

## OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER of Pope Benedict XV on preaching.

S. CONSISTORIAL CONGREGATION announces the new regulations on preaching. (A commentary on this and the preceding document will be found above, pp. 377-389.)

SACRED CONGREGATION OF RITES answers doubts (1) about the anointing of the hands at ordination; and (2) concerning the use in liturgical services of an organ equipped with tubular chimes.

ROMAN CURIA gives official list of recent Pontifical appointments.

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## THE DUTY OF PASTORS TOWARD OUR CATHOLIC SOLDIERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Now that there is all the needed evidence to show us that our country is at war and that many of our Catholic soldiers, who have already crossed the seas, are preparing themselves for the firing line, an imperative duty confronts our pastors at home. These soldiers, who are in training, were our boys. We were their spiritual fathers whilst they were at home and upon us rested the responsibility of guarding their spiritual, and ofttimes their temporal, welfare. Will we now forget them and feel satisfied that we have fewer souls to answer for? No! Surely not.

Our soldier boys have gone away; others are going, and they will be separated from Catholic associations; they will come in contact with companions who will scoff at them if they kneel to pray. Although we cannot presume to say that France has ever lost the Faith, we must know that our soldiers are going to a country where in great part God and His Church and His priests are scorned and all that is sacred and religious is derided. Our duty, therefore, is much more important now than it ever was. These young men must not be left to themselves. Otherwise they will fall into a guilty forgetfulness of their duties.

It is to the priests who know them that we appeal. Each pastor should know the address, location, and whereabouts of his own boys. He should correspond with them, telling them who is their chaplain and encouraging them to keep up their religious duties when on the battlefield.

Before acting we must know. Knowledge precedes action. Christ first chose His disciples. Then He gathered them and gave them the instructions which they were to follow. So it is with Army Chaplains. They must follow their instructions in doing Christ's work. They cannot put a sign on their tents and wait for customers. The chaplain must know his Catholic boys before he can work, and this will be done much more easily if the boys are advised by their respective pastors to go to the chaplain and make themselves known.

Just as it is true that in union there is strength, so weakness comes in separation. Take the average Catholic boy left alone, whether in his parish or outside it; he is surrounded with egotistical ideas, prejudices and contradictions in matters of religion and bad example. Around him are few or no religious practices, and oftentimes, if there be any, they are such as to destroy his faith. Religion is ignored or unknown. Some claim that it is useless; others that it is the ruin of society; by some it is proclaimed as a shield for political purposes. How is he to find the truth alone in the midst of such chaos?

On the other hand, if he belongs to a Catholic club, association or society, where he will meet Catholic young men, where he will find Catholic literature, where he will feel at home, he naturally grows stronger. He will be in a position to answer satisfactorily the daily objections thrown at Catholic boys. A young man is timid and hesitant about approaching the altar-rail to receive Holy Communion when he is alone, but our young men are proud to receive this Holy Sacrament in a body.

In every branch of commerce, in every line of business, we hear of corporations, syndicates, firms, societies, companies, trusts, etc., because business men know that when they unite, their capital will triumph and overcome smaller concerns and monopolize all business and commerce. Likewise in the various liberal professions we find these unions flourishing, such

as the Bar Association, the Medical and Pharmaceutical Societies, and others. If we wish to see strength, however, we must go to the realm of sport. Here we have clubs of all kinds and all varieties. They get the best that is possible, and discard all else, just to count in their numbers the best sportsmen of the country and bring victory to their clubs. Therefore for the preserving, developing and spreading of our religion we must unite our efforts, especially at this time. We must maintain our faith and the faith of our people by public profession. Numbers of people claim they are only indifferent, but they are real fanatics; they have no religion and they will not let others practise their own. They are the children of Robespierre, who said of them, "There are greater fanatics than those who go to Mass; they are those who stop others from going". They ask for themselves the liberty of blasphemy and they deny to others the right of adoration and worship. These are some of the people that will come in contact with the young American Catholic soldier; against these we must prepare him, advise him, strengthen him.

The American soldiers have been received with admiration and joy by the French people. What admiration, what wonder will there be in these true French hearts when they shall see the American chaplain saying Mass and giving Holy Communion to hundreds and thousands of their liberators; but also what curses and blasphemies in the mouths of some of the so-called men of the hour!

Already the work is started. Chaplains have been chosen. Catholic societies, associations and clubs, following the example of the Knights of Columbus, are working to raise the funds necessary to supply the various needs of the Catholic portion of the Army. We must not delay. The need is urgent. The response must come immediately. All Catholics must do their share in their various ways under the guidance of the chaplains.

Few will realize with what anxiety soldiers attend the distribution of the mail in camp. The fortunate ones bubble with joy and contentment even at the sight of a postal card. The disappointed ones return to their tents saying: "Maybe to-morrow I'll have one". What joy would it give them to receive a word from the priest who baptized them, who confessed them, who gave them their first Holy Communion!

Let us go back and think of our days in the Seminary and recall how we felt on those occasions. We are nothing less than a big family. How cheerful is a letter from home to anyone who really loves his parents. It will not be hard on us to write a few pages to these heroes and defenders of our country. The words of the pastor, who, following Christ's example to watch over His own, condescends to write to his former parishioners now serving in the Army, will be listened to and a mighty harvest will be reaped.

Everything that is done is done for Truth, Justice, and Charity; for Time and Eternity; for souls and for God; that the Catholic soldiers under the Flag will be a power and an attraction—a power commanding respect for their liberty, and an attraction drawing others to the Fold.

ALPHONSUS MARTEL, O.S.A.

*Chicago, Ill.*

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## CHRISTIAN DOCTRINE AT THE MASSES ON SUNDAYS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In a recent number of the REVIEW, C. M., after adverting to the ignorance of the principal doctrines of faith on the part of "quite a number of the faithful", suggests that it might "be well for the pastor to introduce the practice of reading to his congregation, every Sunday, immediately before the regular sermon or instruction, in a form at once clear and brief, the more important truths of religion".

To prove that such a practice would not be an innovation, he refers to the advice given by Père Lejeune to pastors, and cites "the ancient and constant practice in Ireland for the officiating priests to read aloud, every Sunday, immediately before the celebration of the Divine Mysteries, the Acts of Faith, Hope, and Charity, and a prayer before Mass, in which certainly the chief truths of religion are clearly expressed".

The idea contained in C. M.'s suggestion, far from being an innovation, is embodied in the decrees of many ancient and modern diocesan synods as well as provincial and national councils. Thus, to give a couple of instances, in 1281, the Synod of Lambeth commanded pastors to give instruction in Christian Doctrine, and to repeat the same four times a year.

" We order," says the Synod, " that every priest in charge of a flock, do four times a year, on one or more solemn festivals, either personally or by some one else, instruct the people in the vulgar tongue, simply and without any admixture of subtle distinctions, in the fourteen articles of the Creed, the Ten Commandments of the Decalogue, the two precepts of the Gospel, that is, of true charity, the Seven Deadly Sins with their offshoots, the Seven Principal Virtues, and the Seven Sacraments."

In 1429, the Synod of Tortosa, in Spain, directed " that bishops should draw up abridgments of Christian Doctrine so arranged that the text might be explained in seven or eight lessons; and it commanded parish priests to explain the same to the people several times a year on Sundays and festivals."

Similar abridgments of Christian Doctrine are read at regular intervals in the year in many of the dioceses of continental Europe to the present day.

As C. M. asks his brethren in the ministry to help in the matter by " kindly counsel and suggestion ", permit me to give the readers of the REVIEW a summary of Christian Doctrine which could be read to the faithful at least on certain Sundays during the year. This summary might serve as a basis for discussion and finally result in a formula that might appeal to those whose duty it is to instruct the faithful. The subjoined formula closely follows the general idea of an instruction which, for generations past, has been read once a month in all the churches of the well regulated diocese of Bruges, Belgium. Needless to add, the proposed formula has been adapted to our Baltimore Catechism. The remarks on the new marriage law are the regulations which have been ordered read at all Masses on Sundays and holidays of obligation in the Diocese of Helena.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Beloved Brethern:

Our most important duty on earth is to save our souls, because we thereby secure the possession of God and of everlasting happiness in the life to come. This is what our blessed Lord Jesus Christ calls " the one thing necessary." To save our souls, we must wor-

ship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart. The general objects and reasons of our faith, hope, and charity, are set forth in the Acts of Faith, Hope, and Charity:

### An Act of Faith.

O my God! I firmly believe that Thou art one God, in three Divine Persons, Father, Son, and Holy Ghost; I believe that Thy Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

### An Act of Hope.

O my God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Chirst, my Lord and Redeemer.

### An Act of Love.

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

We shall know the things which we are to believe from the Catholic Church, through which God speaks to us. We shall find the chief truths which the Church teaches in the Apostles' Creed, made by the Apostles before the dispersion among the nations of the earth, (and divided into twelve articles).

### Apostles' Creed.

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of

sins, the resurrection of the body, and the life everlasting. Amen.

What we must hope and ask of God, for both body and soul, is contained in the Lord's prayer, so called because it was taught us by our Lord Himself.

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

After the Our Father, we usually recite the Hail Mary, to offer our prayer to God through her intercession. This prayer is called the Angelical Salutation, because its first part was spoken by the Angel Gabriel. Its second part was uttered by St. Elizabeth in greeting the Blessed Virgin. The third part was added by our Holy Mother, the Church, in the general Council of Ephesus, A. D. 431.

THE ANGELICAL SALUTATION.

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

To give proof of our love of God, we must keep the Commandments of God, and the precepts of the Church, shun sin, above all, mortal sin, which deprives our souls of spiritual life, which is sanctifying grace, and brings everlasting death and damnation on the soul.

The Commandments of God are these ten:

1. I am the Lord thy God. Thou shalt not have strange gods before Me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

God, Himself, imprinted these commandments upon the heart of man from the beginning. Later, He gave them to Moses on Mount Sinai, and Christ our Lord confirmed them.

The chief Commandments of the Church are six:

1. To hear Mass on Sundays and holidays of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during the Easter time.
5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

In order to fulfill these our Christian duties, we are in need of the Grace of God, which we may obtain by prayer, almsgiving, and other good works, but especially by the frequent and devout reception of the Sacraments. There are seven Sacraments instituted by Christ to give grace, viz: Baptism, Confirmation, Penance, Holy Eucharist, Extreme Unction, Holy Orders and Matrimony.

Baptism and Penance are called Sacraments of the dead, because they take away sin, which is the death of the soul. Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony, are called Sacraments of the living, because those who receive them worthily are already living the life of grace.

Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven. Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven. The priest is the ordinary minister of Baptism; but in case of necessity any one who has the use of reason may baptize. Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Confirmation is a Sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ. The Bishop is the ordinary minister of Confirmation.

Penance is a Sacrament in which the sins committed after baptism are forgiven. To receive the Sacrament of Penance worthily we must do five things: 1. we must examine our conscience; 2. we must have sorrow for our sins; 3. we must take a firm resolution never more to offend God; 4. we must confess our sins to the priest; 5. we must accept the penance which the priest gives us. While the priest is giving us absolution, we should from our heart renew the Act of Contrition.

ACT OF CONTRITION.

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

The Holy Eucharist is the Sacrament which contains the Body and Blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.

Our Blessed Lord instituted the Holy Eucharist at the Last Supper, in the presence of the twelve Apostles, by taking bread, blessing, breaking, and giving it to His Apostles, saying: "Take ye and eat. This is my body;" and then by taking the cup of wine, blessing and giving it, saying to them: "Drink ye all of this. This is my blood which shall be shed for the remission of sins. Do this for a commemoration of me."

Christ instituted the Holy Eucharist — 1. to unite us to Himself and to nourish our soul with His divine life; 2. to increase sanctifying grace and all virtues in our soul; 3. to lessen our evil inclinations; 4. to be a pledge of everlasting life; 5. to fit our bodies for a glorious resurrection; 6. to continue the sacrifice of the Cross in His Church.

We are united to Jesus Christ in the Holy Eucharist by means of Holy Communion. To make a good Communion it is necessary to be in the state of sanctifying grace and to be fasting from midnight. It is well to receive Holy Communion often, as nothing is a greater aid to a holy life than often to receive the Author of all grace and the Source of all good.

The bread and wine are changed into the Body and Blood of Christ at the Consecration in the Mass.

The Mass is the unbloody sacrifice of the Body and Blood of Christ. The best manner of hearing Mass is to offer it to God with the priest for the same purpose for which it is said, to meditate on Christ's sufferings and death, and to go to Holy Communion.

Extreme Unction is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

Holy Orders is a Sacrament by which bishops, priests, and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties. Christians should look upon the priests of the Church as the messengers of God and the dispensers of His mysteries.

The Sacrament of Matrimony is the Sacrament which unites a Christain man and woman in lawful marriage.

The bond of Christian marriage cannot be dissolved by any human power. Christians should prepare for a holy and happy marriage by receiving the Sacraments of Penance and Holy Eucharist; by begging God to grant them a pure intention and to direct their choice; and by seeking the advice of their parents and the blessing of their pastors.

The rewards or punishments appointed for men's souls after the Particular Judgment are Heaven, Purgatory, and Hell.

We should bear always in mind these words of our Lord and Saviour Jesus Christ: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels; and then will He render to every man according to his works."

If a similar summary of Christian Doctrine were read four, six, or more times a year, at all Masses on Sundays, the number of Catholics ignorant of the principal doctrines of the Christian Faith would steadily decrease.

VICTOR DAY.

*Helena, Montana.*

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## INTERRUPTION OF MASS AT THE OFFERTORY.

*Qu.* After reading the curious facts which you mention in the September number under the heading "Two-faced Mass," I began to wonder whether, under any circumstances, it is allowed to interrupt the Mass at the Offertory and begin another. It seems to me that this is sometimes permitted.

*Resp.* Theologians teach that before the Offertory the Mass may be interrupted "ex causa mediocriter gravi" and afterward continued, or a new Mass may be begun. Thus, Lehmkuhl [1] holds that, if a priest has begun a low Mass, and, before the Offertory, word is brought to him that the priest who is to celebrate the High Mass at a later hour is prevented from celebrating, he may discontinue the low Mass and, later, begin the High Mass. This is preferred to the alternative of finishing the low Mass and binating by celebrating the High Mass.

[1] *Theol. Moralis*, II, 339.

Noldin [2] holds that Mass may be interrupted before the Offertory and begun at the beginning "in adventu principis, peregrinorum, processionis," if otherwise the newcomers could not fulfill the obligation of hearing Mass.

## PRIMARY AND SECONDARY INTENTION AT MASS.

*Qu.* Recently I gave fifteen Mass intentions to a brother priest to be said as specified in the will of a person deceased. I also mentioned that the Masses were for the dead, for friends of the deceased, specified in the will. Later, he informed me that he had said the Masses primarily for the intention of the will and secondarily "for the poor souls," who were not mentioned or specified thus in the will. Must the Masses be said again to conform to the intention expressed in the will?

*Resp.* Moral theologians consider the case of primary and secondary intentions in the order of time. Thus, the first intention might be "pro Jacobo defuncto"; and the second, replacing the first, "pro Joanne defuncto." They decide that, if the second intention is meant to revoke the first, it certainly does so. In the case before us, "primary" and "secondary" are used in a different sense, and the so-called secondary intention, not being meant to revoke the first, does not do so. There is, therefore, it seems to us, no further obligation in the matter, although it is very desirable that when an obligation of the kind is assumed, it should be carefully fulfilled in strict accordance with the terms of the will.

## MONTHLY OR WEEKLY CONFESSION.

*Qu.* A pastor of my acquaintance, for whose virtue and learning I have the highest respect, is accustomed to counsel his penitents to content themselves with confession once a month. Some of these penitents are daily communicants, while others receive only on Sundays and holidays. Regarding the latter, a difficulty presents itself. How about the gaining of indulgences? By a decree of Pius X, dated 14 February, 1906, those who go to Holy Communion daily, or nearly every day, may gain all the indulgences occurring during the week (except the Jubilee indulgence) without being obliged to

[2] *De Sacramentis*, n. 212.

weekly confession. But, for those who communicate only on Sundays this privilege does not obtain. They must confess oftener than once a month if they are to gain the indulgences. To this the pastor replies: "Let it be so. Better far that they should miss the indulgences than that they be prevented from receiving Holy Communion, and it is certain that not a few of them will be kept from Holy Communion if they have to go to confession more than once a month." Now, I ask, do you think that the good pastor is acting wisely? Is his course one that can be safely followed? Does it savor of Jansenism, as he is fond of saying, to counsel one's penitents to go to confession every week? For your opinion on this matter I shall be greatly indebted.

*Resp.* We can hardly imagine that the conditions described by our correspondent actually exist, namely, that persons who communicate on Sundays and holidays find it impossible, or even very difficult, to go to confession more than once a month. If such conditions do exist, the pastor is justified in "counselling" his penitents to be content with monthly confession and to go to Holy Communion on Sundays and holidays, it being understood of course that he is satisfied not only that his penitents will not dare to approach the Holy Table in the state of mortal sin, but also that they have the dispositions of soul mentioned in the decree of Pius X (16 December, 1905).

In regard to the gaining of indulgences, it is clear that, if it is impossible or difficult to go to confession, the parishioners in the case cannot gain the indulgences, although they do receive Holy Communion.

The allusion to "Jansenism", if seriously meant, is far fetched. The prudent and tactful insistence on weekly confession is not rigorism, nor does it mean the discouragement of frequent Communion. The admission of children to the sacraments at an earlier age than was customary in the past, the encouragement of frequent and even daily Communion on the part of the laity, and all the other enactments of the late Pontiff along similar lines have been referred to as the inculcation of love for our Lord in addition to the reverence which was until recently the keynote of all pastoral instruction in these matters. But love and reverence are not incompatible, and the pastor who, keeping in mind the reverence due to the Blessed Sacrament, tactfully inculcates weekly confession, is not a rigorist.

He does not mean to discourage love for our Lord, and may not justly be accused of Jansenistic rigorism.

## PURIFICATION OF THE CHALICE.

*Qu.* Kindly tell me whether water and wine should be used in purifying the chalice in case of bination in two different places.

*Resp.* De Herdt, Wapelhorst, and others give explicit directions on this point. They are founded on an official instruction issued by the S. Congregation of Rites, 11 March, 1858. These directions were summarized in the REVIEW for October, 1893 (pages 298 and 299). We quote the following:

5. After the last Gospel the celebrant uncovers the chalice; carefully drains the drops of Precious Blood which have gathered at the bottom.
6. Pours water into the chalice which he empties into a cup prepared for the purpose on the altar.
7. Wipes the chalice with the purifier and covers it, replacing the corporal in the burse.

No wine is used in the ablution. Indeed, Wapelhorst advises that, when the priest intends to celebrate a second Mass, he should, at the Offertory of the first Mass, have the wine cruet removed after pouring the wine into the chalice, lest inadvertently the server may offer it to him after the Communion and he break his fast. Or he may at the Offertory pour all the wine in the cruet into the chalice.

## CONDITIONAL ABSOLUTION OF SUICIDE.

*Qu.* A priest is called to the bedside of a suicide, still living but unconscious. May he give him conditional absolution, anoint him, and afterward bury him from the church?

*Resp.* In the case of a dying suicide who is unconscious, the principle applies that, although the subject of absolution cannot make an explicit confession of his sins, and is unable to show by any certain sign that he is sorry for them, the will to confess, the explicit sorrow for sins, the wish to be reconciled with God may be presumed, even though the person has not led a good Christian life or has passed into unconscious-

ness in the very act of sinning, as in a duel, in the act of stealing, etc. Conditional absolution may therefore be given.[1] Similarly, Extreme Unction may be administered *sub conditione*. Lehmkuhl says [2] " Non debent ab extrema unctione excludi . . . si in ipso actu peccati, signo penitentiae non manifestato, sensibus destituuntur ". And if conditional absolution and Extreme Unction have been administered, there is no reason why the suicide should not be buried from the church, so long as there is room for the legitimate assumption that his act was due to mental derangement. If the act were clearly a deliberate act, and some sign of repentance were given, Christian burial should be granted. The Holy Office admonishes pastors and missionaries to resolve doubtful cases by referring them, " quoad fieri potest ", to the bishop of the diocese. The Holy Office lays down the rule: " Regula est not licere dare ecclesiasticam sepulturam seipsos occidentibus ob desperationem vel iracundiam (non tamen si ex insania id accidat) nisi ante mortem dederint signa poenitentiae." [3]

## THE FORM OF BAPTISM.

*Qu.* Is the form of Baptism so essential that any change in its wording invalidates the Sacrament? If, for example, the minister should say: " I baptize thee *with* the name of the Father and of the Son and of the Holy Ghost," would the child be baptized?

*Resp.* The form of Baptism is " Ego te baptizo, in nomine Patris et Filii et Spiritus Sancti ". This was defined by the Council of Trent. In English the form is, " I baptize thee in the name of the Father and of the Son and of the Holy Ghost ". Theologians, in answer to the question whether each and every word is essential, hold that, in the Latin form the *ego* may be omitted without loss of validity, and probably also the first *et*. Again, though this is more in dispute, probably the word *in* may be omitted, in the Latin formula. In English, however, the word *I* may not be omitted, because it is necessary in order to express the identity of the minister. Similarly, in English, the preposition seems to be essential. For, al-

[1] Noldin, *De Sacramentis,* n. 293.
[2] *Theol. Moralis,* II, 724.
[3] Resp. 16 May, 1866.

though in Latin *nomine* may mean the same as *in nomine*, in English the preposition is required in order to express the meaning. The substitution of *with* for *in* (of *cum* for the Latin *in*) has been authoritatively declared not to vitiate the formula, provided it be used without evil intent. The reason is that "with the name" may be understood to mean "with the authority", which, after all, is the meaning of "in the name". Accordingly we believe that, in the case before us, if there is no evidence of intention to pervert or invalidate the form, the words used are sufficient, and the baptism is valid, and should not be repeated even *sub conditione*.[1]

## THE CONGREGATION AT MASS.

*Qu.* Several years ago I read in Vol. XXXVI of the REVIEW a summary of rules for the guidance of a congregation at High Mass. The article reflected perfectly my own views on the subject, and seemed to me to accord best with the practices that obtain in Rome. By dint of constant exhortation, I succeeded in training my people to assist at Mass according to the scheme proposed by the REVIEW. I have since discovered that in no other parish of the diocese does the congregation stand after the Consecration at the High Mass, although the S. Congregation of Rites has declared that the people follow the practice of the choir "laudabiliter." At several solemn functions held in our cathedral during the past year, the concourse of priests was so great that many had to remain outside the sanctuary. These priests stood after the Consecration; half the congregation followed their example, while the other half remained kneeling. Also, the choir remained standing during the Communion of the priest, and knelt devoutly during the Communion of the people. And so it goes on. What do you think of this?

*Resp.* Whilst uniformity is desirable, it is very difficult to obtain, as local customs in matters of this nature are very tenacious. Liturgists are of opinion that, since the Missal gives no explicit rubrical directions for the congregation during High Mass, the instruction to the effect that the congregation may "laudably" kneel or stand according as the choir does, is directive, not prescriptive. The custom of kneeling during the distribution of Holy Communion to the congregation during High Mass is a laudable one, and does not seem at all to

[1] See Lehmkuhl, *Theol. Moralis*, I, 89 for authorities and references.

be contradictory to the custom of standing during the Communion of the priest at the altar. The effort of our correspondent to secure uniformity of practice in his own parish cannot be too highly praised, and he should not be discouraged by the lack of similar zeal elsewhere.

## PROFESSION OF FAITH.

*Qu.* When a priest makes his profession of faith or takes the oath "against Modernism," is he obliged to obey the decrees of the Holy See in matters of Christian morality as well as in matters of faith? I hope you will not consider the question irrelevant.

*Resp.* We cannot help thinking that the question is irrelevant, unless there is some particular point in the mind of our inquirer which he has not expressed. The decrees of the Holy See in matters of Christian morality and discipline impose on all the faithful the obligation of obedience. Moreover, when the Sovereign Pontiff issues a decree *ex cathedra*, there arises the obligation of acceptance, whether the decree have reference to matters of Faith or to matters of conduct. The general obligation of obedience to the decrees of the Church in matters of morals and discipline is not expressly renewed in the oath against Modernism, but the obligation of believing the infallible decrees of the Church in all matters, whether of faith or morals, is. The first sentence of the prescribed oath reads: "Ego . . . firmiter amplector ac recipio *omnia et singula* quae ab inerranti ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doctrinae capita quae huius temporis erroribus directo adversantur".

## FEMINISM.

*Qu.* I do not ask you to discuss at length the question of Women's Rights, Equal Suffrage, or what is called Feminism, but would be much obliged if you could direct me to some reading matter which outlines the general principles as understood and taught by Catholic authors.

*Resp.* The literature on the subject is vast, and is growing every day. One might very well begin with the excellent article on "Woman" by Rössler in the *Catholic Encyclopedia,*

and then go on to Rössler's other works and the volumes by Cathrein and Mausbach, all of which are referred to in the bibliography attached to the article just mentioned. One general principle that should be borne in mind is this: Behind the professed economic, political, educational, social, and hygienic aims of certain feminist associations and their programmes, there is often an ethical, or rather unethical, theory utterly irreconcilable with Christian ideas and ideals. This distinction is clearly made in the works referred to above. English literature on the subject, from our point of view, is not so abundant as it ought to be. You will see this for yourself if you consult the article on "Woman in English-speaking Countries" in the *Catholic Encyclopedia*. Since that article was written, however, the Catholic Social Guild of England has published an excellent little manual on the subject by Margaret Fletcher, entitled *Christian Feminism: A Charter of Rights and Duties*. It gives a most judicious and judicial survey of this important and difficult problem, and contains a serviceable bibliography of the subject. There is a brief discussion of some aspects of the problem in THE ECCLESIASTICAL REVIEW for 1913 (Vol. XLVIII, pp. 461 and 630).

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## DISTRIBUTING BAPTISMAL SALT.

*Qu.* Some of my parishioners are in the habit of asking for portions of salt used in baptism. They say that in the country from which they came, it is customary to use it in food in case of illness. Am I allowed to give it to them? Do you know of any regulation to the contrary? I do not like to refuse, unless I have authority for my action.

*Resp.* The Rubrics of the Roman Ritual expressly forbid the use of baptismal salt for any other purpose than that for which it is specially blessed. Titulus II, Cap. I, n. 39 reads: "Sal quod in os baptizandi immitendum est sit benedictum sua peculiari benedictione . . . Sal ita benedictum nemini tradatur, neque etiam iis qui benedicendum attulerint reddatur, sed ad alios baptizandos servetur, aut in sacrarium abjiciatur". Commenting on this rubric, O'Kane remarks that it is directed against possible superstitious uses, and adds, "If (people) wish to have some blessed salt, the priest may bless some for

them, using the benediction given in the Ritual or at the end of the Missal 'Ad quodcumque comestibile' ".[1]

## EXPOSITION OF THE BLESSED SACRAMENT BY SISTERS.

*Qu.* A fellow priest, commenting on an article in the REVIEW in which you condemned the practice of opening the tabernacle for private adoration of the Blessed Sacrament by a priest in a country place, maintained that Rome has given permission to Sisters to open the tabernacle, when there is no priest to give them Benediction. If Sisters can do this, surely a priest may do so, for his private devotion.

*Resp.* The reference is probably to a Roman decision on an entirely different matter. The Sisters of St. Clare in the Archdiocese of Cambrai had a custom which the Archbishop of that See described as follows, in a *Dubium* submitted by him to the S. Congregation of Rites in 1885: "Intra parietem qui medius est inter chorum sororum et sanctuarium cellula est praeparata ubi Sanctissima Eucharistia in ostensorio requiescit. Sacerdote absente, Sorores ostiolum cellulae in choro suo aspiciens aperiunt: adhuc tamen clausum remanet Sanctissimum Sacramentum solido vitro. Sic piae sorores statutis horis contemplatione Sanctae Hostiae fruuntur." To the question whether this pious custom may be tolerated an affirmative answer was rendered (Decree n. 3648). This is, clearly, an approval of that particular local custom. It is not an approval of the Exposition of the Blessed Sacrament by Sisters, and is not a case of exposition of the Blessed Sacrament for the private devotion of an individual.

## GREGORY XII SUCCESSOR OF URBAN VI.

*Qu.* In the August number of THE ECCLESIASTICAL REVIEW (page 198) I find the following statement made by the venerable and learned Father Lehmkuhl, S. J.: "It is, however, beyond doubt that Gregory XII was elected as the successor of Urban VI, etc."

Now in the list of Roman Pontiffs I find that, after the reign of Urban VI, which ended in 1389, Boniface IX was elected in 1389 and reigned until 1404; and that after the death of Boniface IX, Innocent VII was elected in 1404 and reigned until 1406. How

[1] *The Rubrics of the Roman Ritual*, n. 271.

then, I ask, can it be explained or even truthfully stated that Gregory XII was elected as successor of Urban VI, seeing that we have two Roman Pontiffs coming in between the reign of Urban VI and Gregory XII?

Again, in this list of Roman Pontiffs Alexander V is placed between Gregory XII and John XXIII. This is certainly an obscure and involved portion of Church history, and one which, in the words of the venerable Father Lehmkuhl, I would like to see discussed in the pages of the REVIEW by some expert historian and canonist.

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*Resp.* The list of recognized Pontiffs does indeed place Boniface IX and Innocent VII between Urban VI and Gregory XII; so that Gregory's succession may not be considered immediate upon that of Urban. But in view of the fact that with Urban VI began the schism (which created a series of contested elections), Father Lehmkuhl wishes to establish, if we may interpret his statement, the connexion between that Pontiff and Gregory XII, with whose resignation the schism practically ended.

The two elections which precede that of Gregory XII, though legitimate according to the verdict of history, were contested by Gebert de Genève (who was elected at Anagni as Clement VII),[1] and subsequently by Pietro di Luna (elected at Avignon as Benedict XIII.[2]

When Gregory XII was elected at Rome [3] to succeed Innocent VII (who followed Boniface IX), the anti-Popes Benedict XIII, Alexander V,[4] and later John XXIII, were maintaining opposition, and Father Lehmkuhl wishes to point out that of these contestants Gregory was the legitimate Pontiff until he abdicated in 1415, when the schism practically ended with the subsequent election (in 1417) of Martin V, though Pietro di Luna still maintained his fictitious title of Benedict XIII and a Clement VIII claimed succession to the latter.

[1] A subsequent Pontiff (Julius de Medici) adopted the title of Clement VII as recognized Pope in 1523.

[2] In 1721 Cardinal Orsini took the name Benedict XIII as Pope.

[3] Resident at Gaeta.

[4] Resident at Perpignano and Pisa respectively.

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES 25. RITSCHLIANISM 1.

In setting forth the various Christological tendencies of today, we have frequently referred to Albrecht Ritschl (1822-1889). His influence is a dominating factor in the psychological school of Christology; hence the Ritschlian Christ-theory calls for special consideration.

**I. Origin of Ritschlianism.** 1. *Luther.* Once Luther threw off the yoke of the Sovereign Pontiff, it was inevitable that Protestants should take free fling at the Divinity of Christ. Such free fling was at first stayed in its license by the masterful personality of Luther, Calvin, or some other heresiarch of the sixteenth century. An infallible Luther or an infallible Calvin was assumed in the stead of an infallible Pope; and in this wise, though much of the deposit of faith was given up, at least the Divinity of Christ was for a while assured to Protestants.

2. *Lutheran Scholasticism.* During the seventeenth century, there still remained the authority of the infallible Book; and, by that authority, Lutheran theologians strove to defend and explain the union of the two natures of Christ in one Divine Person. They reverted to that scholastic theology which Luther had so decried. A Catholic reaction set in. This was the period of Lutheran scholasticism. The theories and vagaries of the Lutheran scholastics were an intellectualistic departure from Luther's voluntaristic theology; and made plane the ways awayward from Christ.

3. *Kant.* The revolt against this array of scholasticism on the side of Luther took place in the eighteenth century. The pioneer rebel was Immanuel Kant (1724-1804). He was an anti-intellectualist. According to him, pure reason cannot attain to the knowledge of either the human or the Divine nature in Jesus. Hence faith is not an act of pure reason on the authority of God revealing. Faith is an act of the will or the practical reason. The practical reason postulates, by a Kantian *Ought*, the acceptance of the Man-God; and this acceptance by the will is the Kantian act of faith in Christ.

Such an act of faith in the Divinity of Christ was Luther's own. Kant harked back to Luther; and built up a philosophy that might serve as a foundation to Protestantism. What the philosophy of Aristotle is to Catholic theology, that the philosophy of Kant is to the Protestantism of Luther.

This relation of Kant to Luther has been sympathetically analyzed by Dr. George W. Richards, Professor of Church History in the Theological Seminary of the Reformed Church in the United States:

> Luther and Kant were irrationalists in their conception of the relation between faith and reason. Luther found revelation the only source of religious truth and faith the organ of its appropriation. Faith in God is not based on logical demonstration or historical research, but *on the immediate apprehension of the heart.* With the heart believeth man unto righteousness. This corresponds to Kant's anti-intellectualism, denying that the pure reason can attain a knowledge of God and His kingdom, but finding access to the realm of divine thought through the will or the practical reason. The reformer and the philosopher *find the way to God, not through the intellect but through the will.*[1]

That last sentence is worth noting. Kant finds "the way to God, not through the intellect but through the will." When Kant defines religion to be "the recognition of all our duties as if they were divine commandments," [2] he does not mean that *pure reason* recognizes these duties; for then the intellect would find "the way to God". Kant means that the categoric imperative of the *practical reason* imposes such "duties as if they were divine commandments". And so Kantian Christology is not a creed, that the intellect accepts on the authority of God revealing. For God cannot reveal His thought to man. As Dr. Richards says, according to Kant,

> a final and finished system of doctrine and morals can neither be immediately revealed to man nor directly discovered by man. Such revelation or discovery would contradict the laws of his psychic nature. *Only by human experience,* by gradual conformity to the mind and will of God, *can man come to a knowledge of God's*

[1] "The Kantian Philosophy and Christian Theology," *Constructive Quarterly,* June, 1916, p. 358.

[2] *Religion innerhalb der Grenzen der Blossen Vernunft,* chapter 4, p. 1.

*thought* and of God's will. Therefore our theology and our ethics are always relative and never absolute. . . . This involves progressive advance in knowledge and morals, and the necessity of constant reconstruction of theology and ethics.[3]

The "constant reconstruction of theology" has gone on apace among those Protestant scholars who "by human experience . . . come to a knowledge of God's thought". And so creeds have disappeared. Dogmas are filliped at with a sneer. This sneer is the result of Kant's philosophy and Luther's Christology.

The logical outcome of this view is a new apologetic. . . . The new apologetic must prove God by demanding moral life rather than by proving a religious dogma. The emphasis is shifted *from creeds to deeds*.[4]

That is one of the pet Modernistic phrases of the day: Christianity is *deeds, not creeds!* Modernism is a logical outgrowth from the philosophy of Kant. Set the "human experience" of Dr. Richards or the Kantian *Ought* as the ultimate criterion of Christological truth, and you get a Christology as variable as is *unknown x* of algebra. We can never reach the truth in regard to Christ; for truth is *always becoming*: it never *is*! Such is Dr. Richards' opinion: "Truth is not static but genetic. We are in the progress of attaining it; the goal is not in a past age but in a future æon.[5]

4. *Ritschl.* At the outset of his career as a Biblical scholar, 1846, Albrecht Benjamin Ritschl was, for a year, an enthusiastic follower of the Neo-Tübingen school of Christology. Tübingen was then the chief stronghold of the defenders of the "historical Christ". Here Ferdinand Christian Bauer carried on his search and research for a "Christ of history". Soon Ritschl rather wearied of the unconscionable arbitrariness of Bauer in "the historical criticism" of the Biblical text. It was not very scientific research work merely to throw over the supernatural, to deny the possibility of miracles and of revelation; and then to recast the Gospels to suit this so-called

[3] *Constructive Quarterly*, June, 1916, p. 360.
[4] Richards, l. c., p. 359.
[5] Ibid., p. 361.

critical view. Ritschl no longer was thrilled to see the Gospel of Mark as Bauer would have written it, had Bauer been Mark. The supernatural portions were carved out, dubbed *Pauline,* and assumed to have been trumped up with a dogmatic purpose; a few disjointed verses were picked out as genuine, dubbed *Petrine*, and made the sources of a critical research for a "Christ of history".

Ten years later, 1856, as associate professor of New Testament theology, at the University of Bonn, Ritschl openly showed his disgust for the divisive criticism of Bauer; rejected his own theory of the dependence of Luke on the apocryphal gospel of Marcion;[6] and gave over all effort to reconstruct the text of the Gospels.

From this time and on, it matters not to Ritschl whether there was or was not a gradual evolution of the original gospel from a simple Petrine narrative unto a fully fledged Pauline theology. It matters not whether there ever was or was not a Person called Jesus. What matters to Ritschl? The Christ-value matters! The value of the Lord to the Christian conscience is the one great thing in Christianity! What the Gospels mean to us is not Jesus *in himself*, but Jesus *in his value* to the conscience of the Christian community!

**II. Ritschl's Value-Judgments, Werturtheilen.** 1. *Arising from the Kantian Ought.* In the Christology of Ritschl, so far as it logically follows from an epistemological theory of knowledge, the value-judgment is a very fundamental principle. Realizing the need of a philosophical foundation for his system of Christology, Ritschl made more and more of these value-judgments as the years went on. During the latter years of his leadership, in his *Theologie und Metaphysik*,[7] he falls back on Kant's theory of knowledge. Since pure reason is incapable of attaining to the *thing-in-itself*, Christ *in himself* does not matter. What matters is the categoric imperative of practical reason; and this categoric imperative dictates the *Christ-value* to the Christian conscience. Hence Ritschl "held that religious knowledge finds expression in *independent* or

[6] *Das Evangelium Marcions und das kanonische Evangelium des Lukas;* Tübingen, 1846.

[7] Bonn, 1881.

direct value-judgments "[8]—in judgments that are *independent* of scientific knowledge, and the *direct* dictate of practical reason.

2. *Influenced by Lotze.* The same work, *Theologie und Metaphysik*, shows that the matured theology of Ritschl was influenced by the epistemology of Lotze. Rudolf Hermann Lotze (1817-1881) defended a theory of knowledge that he called *teleological idealism.* He rejected the Absolute of Hegel; and made his start from ethics. In this start, he was voluntaristic, rather than intellectualistic; and so appealed to Ritschl. Lotze admitted and yet denied the pluralism of the universe. Individual things are the *monads* of Leibnitz. These *monads* are interrelated by an all-inclusive unity in the Absolute of Spinoza. The interrelation of *monads*, as cause and effect, is a mechanism without any objective validity that pure reason reaches; on the contrary, the validity of each causal series is a mere realization of a teleological series of moral ideas. In brief, the series of *noumena*, "things-in-themselves", has no objective validity other than that due to a series of Kantian *Oughts.*

In this philosophy of Lotze, the unity of the individual is merged into the unity of the Absolute. And in keeping with the same philosophy, Ritschl substitutes the unity of the Christian community for the unity of self. This phase of Ritschlianism has been well worked out by the Rev. Edgar S. Brightman, of Wesleyan University, Middletown, Connecticut.[9] By citations from *Rechtfertigung und Versöhnung*,[10] Brightman shows that Ritschl makes "the sole criterion of a religious truth" to be "the fact that it is believed or experienced by the Christian community". The subjective experiences of a few are no such criterion. The few are not a social unity; they fail to realize the teleological series of moral ideas, that Lotze postulates for validity of cause and effect. The witness of the Spirit is not in the subjective experience of the few; but in the "social consciousness of the community".[11]

[8] *The New Schaff-Herzog Encyclopedia of Religious Knowledge;* New York: Funk & Wagnalls, 1911; vol. 10, p. 44, art, "Ritschl," by O. Ritschl.

[9] "Ritschl's Criterion of religious Truth," *American Journal of Theology*, April, 1917, pp. 212 ff.

[10] 3d German edition, vol. 3, chapters 1-4.

[11] Loc. cit., p. 215.

This substitution of the "social consciousness of the community" for the subjective experiences of a few, as the ultimate criterion of religious truth, does not change the Ritschlian theory of "direct and independent value-judgments". For each individual must, by his own "direct and independent value-judgment", accept the object of faith of the Christian community; that is to say, each individual, independently of all scientific investigation, and solely by the dictate of the practical reason, merely because of a Kantian *Ought*, must accept the Christ-value that the community accepts. The fact that the community accepts this Christ-value can not be a motive of credibility in the Ritschlian system. For, in the Ritschlian system, there are no motives of credibility. Motives of credibility belong to the range of scientific judgments. And the value-judgment, which constitutes the Ritschlian act of faith, is a *direct* judgment of the practical reason and entirely *independent* of the speculations of pure and scientific reasoning.

It is interesting to note, by the bye, that Lotze's teleological series of moral ideas, as taken over by Ritschl to mean the "social consciousness of the community", is the parent of the voluntaristic, idealistic, socialistic, deified, Christ-form of Josiah Royce of Harvard—The Beloved Community.[12]

3. *Fundamental to Ritschlianism.* This theory of "direct and independent value-judgments" is sometimes overlooked or denied its importance by admirers of Ritschl; and should therefore be established as fundamental to Ritschlianism. We find it in the great work that Ritschl wrote on *Justification and Reconciliation*, twenty-one years before his studies in Kant and Lotze.[13] The statement is clear: "Religious knowledge in general, and therefore Christian knowledge, too, consists of value-judgments."[14]

4. *Independent of Scientific Judgments.* These value-judgments, whereby we accept the Christ-value to us, are

[12] Cf., "Dr. Royce and the Beloved Community," ECCLESIASTICAL REVIEW, November, 1916, pp. 573 ff.

[13] *Die christliche Lehre von der Rechtfertigung und Versöhnung*, 3 vols.; Bonn, 1870-74.

[14] *The Christian Doctrine of Justification and Reconciliation*, vol. 3, "The positive development of the doctrine," translated from the 3d German ed. by Mackintosh and Macaulay, 2d ed., Edinburg: T. & T. Clark 1902, p. 204.

entirely *independent* of scientific knowledge. We are conscious, by the Kantian categoric imperative of practical reason, that immortal joy is assured us; we *directly* postulate the teleological series of moral ideas of Lotze, and the consequent harmony of the causal series of Christ-values with God's purpose in creating us for immortal joy; and, *presto*, we appropriate by the will these Christ-values. This act of appropriation, by an act of faith, or *trust*, of the *will*, is what Ritschl means by religious knowledge. The independence of religious knowledge from scientific, he thus states:

> In Christianity, religious knowledge consists in *independent* value-judgments, inasmuch as it deals with the relation between the blessedness which is assured by God and sought by man, and the whole of the world which God has created and rules in harmony with his final end.[15]

5. *Independent of Pure Reason's Value-Judgments.* Ritschl further differentiates these "direct and independent value-judgments" from *concomitant* value-judgments of pure reason. In the matter of religious knowledge, he postulates only the Kantian "direct and independent" *Ought*. Connected with scientific knowledge, there may be *concomitant* value-judgments. One may scientifically and indirectly attain to the Christ-value. These scientific value-judgments are dependent upon pure reason, and are not the direct dictate of practical reason. Hence such *concomitant*, scientific value-judgments are not religious knowledge at all. They do not enter into "the relation between the blessedness which is assured by God and sought by man, and the whole of the world which God has created and rules in harmony with his final end". That teleological series of moral ideas, containing the relations between man's immortality and God's purpose in creation, is not reached by scientific pure reason, but postulated by "direct and independent value-judgments". Here is Ritschl's distinction between non-religious, scientific, *concomitant* value-judgments and the *independent* value-judgments that constitute religious knowledge:

[15] Op. cit., p. 207.

The former are operative and necessary in all theoretical cognition, as in all technical observation and combination. But all perceptions of *moral ends* or moral hindrances are *independent* value-judgments, in so far as they excite moral pleasure or pain, or, it may be, *set in motion the will to appropriate what is good* or repel the opposite. . . . Religious knowledge forms another class of *independent* value-judgment.[16]

**III. Some Neo-Ritschlians.** 1. *Widgery.* In the light of these "direct and independent value-judgments", must we take the attitude of the Neo-Ritschlian to the Christ-fact. Dr. Allan G. Widgery, Presbyterian, of the University of St. Andrews, is a true Ritschlian when he deprecates the fact that for nearly two thousand years the theologians of the Church have occupied themselves with the historicity of the physical Resurrection of Jesus. He thinks, it is not the fact of the physical Resurrection of Christ that is important, but the value of the idea of Resurrection. Hence a man may be an agnostic, or may deny the Resurrection outright, and yet may, by a Kantian *Ought*, appropriate all that the idea of the Resurrection means. For this very idea has the religious value of proving that they err who deny life after death.

To Dr. Widgery we reply that one must exclude all religious knowledge from the realm of scientific truth, and follow a blind dictate of practical reason, in order to accept such vaporings as these:

Not belief in the physical resurrection of Jesus but the idea of resurrection in the fullest and widest application is the source of moral energy and religious hope. Though a man declare himself agnostic with regard to the former, or *even if he reject it outright,* all that the latter implies is still open to his faith.[17]

2. *R. A. C. Macmillan.* This divorce of scientific from religious knowledge, and limitation of religion to value-judgments that are independent of scientific truth, leaves Christianity without a creed. Creedless Christianity is exactly what the Rev. R. A. C. Macmillan, a Presbyterian, proposes "in behalf of what we may be obliged to regard as a *pathological*

[16] Op. cit., p. 205.

[17] "The Idea of the Resurrection," *Hibbert Journal*, October, 1915, p. 154.

religious consciousness". Some men have got themselves into such a neuropathic state of soul, that the very thought of the supernatural is offensive to them. Macmillan thinks that this oversensitiveness is due to "excessive culture". He would save the Christianity, without offending the sensibilities of

> the intelligence which has become so sensitive and *overrefined by excessive culture* that it has lost the power of assimilating historical facts which are more than capable of exhausting the significance of all elemental knowledge of the divine nature.

It is better that such a neurotic Christian omit the reading of the Gospel. For he is pathologically disturbed by the first mention of a miracle; "and, before he has reached the middle of his reading, the whole setting of the gospel loses probability". Let him remain a Christian, and form such "direct and independent value-judgments" of Christ as he may. To that end, let him read the Psalms and Isaias rather than the Gospels. In those Old Testament books, "he finds Elemental Religion perfectly expressed without any doctrinal expressions to offend his sensitive mind".[18]

3. *Armitage.* Not so ridiculous, yet equally wrong is the standpoint of Professor E. Armitage. Writing on "The Incompetence of the Mere Scholar to interpret Christianity",[19] in true Ritschlian fashion, he holds that the acceptance of Christianity is not led up to by scientifically certain motives of credibility. To be a Christian is *an act of daring.* Even though "the aim of New Testament scholarship had been fully realized", and the historicity of the Gospels had been fully established, we should be no nearer to the goal of Christianity. "All would still be left to do." The unspiritual would not accept Jesus; only the spiritual would. To accept Jesus, one must be so spiritual as to follow the categoric imperative, the Kantian *Ought,* no matter what the obstacle in the way. The professor writes:

> It is not permissible for us to shrink. Faith must have the courage of its convictions. . . . The act of faith must ever be a

[18] Cf., "Religion without a Creed," *Expositor,* September, 1916, especially p. 194.

[19] *Hibbert Journal,* January, 1916, p. 353 ff.

*venture* of the soul. The man who will be a Christian must ever come forth at the call of Christ from all earthly securities, and *dare* to follow.

It seems quite foolhardy to ask a Muhammedan "to come forth at the call of Christ from all earthly securities, and *dare* to follow", unless he is first certain that Christ and not Muhammed has the right to call. Yet such a *venture* is the Ritschlian act of faith, the will to accept Christ, because of a categoric imperative of the practical judgment in regard to the Christ-value—a judgment that is entirely independent of all scientific research and motives of credibility.

4. *Brightman.* Another Presbyterian minister, the Rev. Edgar S. Brightman, of Wesleyan University, Middletown, Connecticut, shows the hold that Ritschlianism has upon the Presbytery in the United States.[20] Accepting "Ritschl's Criterion of religious truth",[21] he denies to theology all scientific character:

> When theology becomes scientific, as in the Eastern Church, it is not Christian but a secularisation of Christianity. *True Christian theology is not essentially scientific;* it is essentially religious. A Christian theologian must genuinely belong to the Christian community, and must start from the presupposition of the truth of the community-faith in Jesus.[22]

A frank statement of the case! Since the Protestant act of faith is not reason's acceptance of a truth on the authority of God revealing, but an emotional confidence in salavation through Jesus, "true Christian theology is not essentially scientific; it is essentially religious", i. e. entirely independent of scientific reasoning. Hence there is no need that the Protestant minister be graduated from a university; he may be graduated from the base-ball diamond or the potato-patch. Only one thing matters. Does "he genuinely belong to the Christian community"? Has he joined the Church? Has he accepted Jesus? Then there is no need that he go through

[20] In the same connexion, cf. "The Christ of Union Theological Seminary," ECCLESIASTICAL REVIEW, Sept., 1916, pp. 318 ff.

[21] *American Journal of Theology,* April, 1917, pp. 212 ff.

[22] Loc. cit., p. 215.

a course in systematic theology. He may enter the pulpit at once and be a true theologian, so long as he make his "start from the presupposition of the truth of the community-faith in Jesus".

5. *Other Ritschlians.* In preceding Christological studies, we have detailed the attitude toward the Christ of other Neo-Ritschlians, such as the University of Chicago group, Ernest Dewitt Burton and Shailer Matthews;[23] Adolph Harnack,[24] R. Roberts,[25] H. Weinel,[26] Principal Fairbairn,[27] and Professor Wobbermin.[28]

WALTER DRUM, S.J.

*Woodstock College, Maryland.*

[23] "Christological Errors," ECCLESIASTICAL REVIEW, December, 1914, pp. 740 ff.

[24] Ibid., pp. 743 ff.

[25] "Jesus or Christ," ECCLESIASTICAL REVIEW, February, 1915, pp. 220 ff.

[26] "A Christological Symposium," ECCLESIASTICAL REVIEW, March, 1915, pp. 367 ff.

[27] "Another Congregational Christology," ECCLESIASTICAL REVIEW, April, 1915, pp. 488 ff.

[28] "Dr. Lake's Eschatology," ECCLESIASTICAL REVIEW, June, 1916, p. 728.

# Criticisms and Notes.

**A MANUAL OF THE HISTORY OF DOGMAS. Vol. I: The Development of Dogmas during the Patristic Age, 100–869. By the Rev. Bernard J. Otten, S.J., Professor of Dogmatic Theology in St. Louis University. B. Herder, St. Louis and London. 1917. Pp. 523.**

Slowly but surely the conviction that the study of Dogma should go hand in hand with the study of History is gaining a practical response. Of course the interrelation of the two departments of knowledge was always recognized, the connexion being too obvious to escape the notice of even the most superficial observer. Nevertheless their vital relationship has only recently reached actual realization through investigation into the origin and growth of religious truths. Most readers of these pages can remember that they pursued the study of Dogmatic Theology with only a very slight reference to the historic processes that shaped the subject matter. Dogmas were statements of divinely revealed truth proposed by the *Magisterium Ecclesiae* for belief. The fact that they were revealed had to be established by passages from the Bible, and Tradition. But how the entire *depositum fidei* and how its several portions sprang up, how they grew into organic structure, how they developed in the Christian consciousness with fullness and clarity—of these intimately vital questions little or nothing was said. Hence the tendency to regard Dogmatic Theology as a merely deductive discipline, a system of abstract theses with their apparatus of proofs and corollaries. How it came to pass that the study has assumed or is assuming a more human vitality would be an interesting topic of discourse, but one foreign to the present place and purpose, as would also be the question whether treatises on the History of Dogma like the one above are to be considered as causes or as effects, of the genetic method.

Students of the subject are already acquainted with the English translation of Father Tixeront's *History of Dogma*. The work, it may not be superfluous to say, is a mine of erudition. The three volumes, however, are, as Father Otten remarks, "too voluminous to serve as a handbook," and besides they cover only the Patristic period. Since the volume before us comprises the same period, it may be presumed that its successor will carry the subject down to modern times. It will thus be noted that Tixeront's work is not superseded, but that the two works taken together are mutually supplementary. The French author is more copious in what concerns matters of the Patristic age, the American has in view the medieval and the modern periods. Though entitled a *Manual*, the present work deals with its subjects amply enough to hold the reader's living interest. It is not

a compendium or synopsis or a digest, but a sufficiently developed and a lucidly expressed survey of the gradual unfolding of the content of Revelation.

**MORAL SERIES (CATHOLIC LIBRARY). By Roderick MacEachen, Priest of Columbus Diocese. Vol. I: Principles, Laws, Virtues, Sin. Pp. 180. Vol. II: Precepts, First Commandment. Pp. 198. Vol. III: Commandments of God. Pp. 212. Vol. IV: Justice and Rights. Pp. 189. Vol. V: Precepts of the Church, Special Questions, Index to the five volumes. Pp. 208. Catholic Book Co., Wheeling, West Virginia. 1916.**

We have here the second half of the "Catholic Library" series. It should not be confounded, by the way, with another current series of the same general title, "The Catholic Library", whose scope differs somewhat from the present publication. The first half, "Catholic Dogma", was previously described in this REVIEW. The present five small volumes cover in a summary way the entire field of Catholic morality: principles, laws, virtues, sins, and the rest. Those who know Father Cathrein's *Katholische Moral* have often felt and expressed the wish that that solid and comprehensive exposition of Christian Ethics were rendered into English. Failing this *desiderandum*, the present summary goes far to supply the demand. Though not so philosophical as the German manual, the present exposition is a plain, clearly expressed compendium of Catholic doctrine concerning the principal elements of morality. The volumes are handy and neatly made and should be an appreciated addition to the Catholic layman's library and one all the more serviceable seeing that the series is perfectly indexed. The fifth volume touches upon certain special topics cognate to the general subject matter; for instance, prohibited books, cremation, secret societies and others. Perhaps a little more accuracy in handling these delicate themes were desirable. For instance, at page 61 we read: "Some books are forbidden only when not approved by ecclesiastical authority. Such are writings that relate new apparitions, prophecies and miracles. *Other books on religion also belong to this class.*" The latter sentence, which we have emphasized, seems rather vague in connexion with a subject regarding which precision is everything. The same observation might be extended to the statement that Masonic "oaths are sometimes confirmed by the most appalling imprecation" (p. 94), and that Masons "are satisfied with a certain show of natural external morality" (p. 97). The recollection of Leo Taxil's faking frauds are fresh enough to make us extremely cautious in writing about Masonry.

**THE CENTENARY OF THE SOCIETY OF MARY.** Prologue—The Centenary: A Retrospect and a Prospect. Historical Sketch: The Rev. William Joseph Chaminade, Founder of the Society of Mary. Historical Sketch: The Brothers of Mary in the United States. By Brother John E. Garvin, S. M. Seventy illustrations. Brothers of Mary, Mt. St. John, Dayton, Ohio, or Chaminade College, Clayton, Missouri. 1917. Pp. 284.

On the second of the present month the Society of Mary commemorates the hundredth anniversary of its foundation. If nothing came of the event save this memorial volume it would have been adequately fruitful of good. Obviously the occasion will be fraught with other results, all the more important because intangible and spiritual. To the members of the Institute and to the uncounted numbers both of the clergy and the laity who owe to the Brothers of Mary the uncovenanted blessings of a sound education the occasion must be one of joy and gratitude. But the palpable consequence of the centenary is the present publication, which, moreover, possesses an interest not simply for those who in some manner, whether immediately or mediately, are related to the Society, but for all who value the influence of lives of heroism and holiness.

The volume contains in the first place a sketch of the Founder of the Institute, and in the second place character portraits of those noble types of men who established the Brotherhood in the United States.

Father Chaminade was one of those intrepid priests of whom France has always been prolific. Braving the dangers of the Reign of Terror, disguised as a laboring man, he secretly administered the rites of religion to the Bourdalese during the years of the Revolution. Having been detected and arrested, he was exiled to Spain. There at Saragossa he planned the works of many-sided beneficence which he afterward inaugurated at Bourdeaux, and which subsequently spread widely in various countries. All these works of charity and mercy grew out of the Sodality established by him in the latter city, and through them he became to France of the nineteenth century what St. Vincent de Paul was to France of the seventeenth century.

The principal outcome of the Sodality was the Society of Mary, which Father Chaminade established in 1817 and to which Catholic education owes so great a debt not only in Europe and the Far East, but notably in the United States. The Society came to America in 1849 and rapidly spread to Dayton, Cleveland, Pittsburgh, Rochester, San Antonio, and other centres. In this country and the Hawai-

ian Islands the Institute counts at present about four hundred and twenty members, serving in sixty establishments. The latter comprise six colleges, five high schools, and forty-nine parish schools, with a total enrollment of about eighteen thousand pupils. If compared with the rapid growth of the communities of religious women, these statistics do not appear in any way remarkable, but it must not be forgotten that the cloister and the school room appeal more naturally to women than to men. Indeed it might almost seem like a fifth mark of the Church that she is able to draw *men* to enter religious associations organized to labor in school rooms and under the severe and naturally unattractive regimen of the Catholic Brotherhoods. A man's nature does not of itself urge him to embrace the life of these Brotherhoods. Nevertheless, given a sound nature and a robust character, grace can do wonders in developing such types of Christian virility as shone forth in the lives of Brothers like Andrew, Maximin, John, Damian, Charles, who established the Society of Mary in the Middle West; to say nothing of their countless successors whose deeds of selfless devotedness are recorded not in story but in the virtuous lives of their uncounted pupils. By rescuing from oblivion the memory of Father Chaminade, Brother Garvin has preserved for the clergy an inspiring example of a noble priest, and by sketching the lives of the Founders of the Society in the United States he has presented to his own associates and to all who can admire manly virtue models of whole-hearted devotedness to the cause of Christian education.

**THE LIFE OF MOTHER PAULINE VON MALLINCKRODT. Foundress of the Sisters of Christian Charity, Daughters of the Blessed Virgin Mary of the Immaculate Conception. With an Introduction by the Most Rev. George W. Mundelein, D. D., Archbishop of Chicago. Benziger Brothers, New York, Cincinnati, Chicago. 1917.**

Another addition to the recently growing number of biographies of the foundresses of the Congregations of religious women. It would be an interesting and doubtless a spiritually profitable study to draw forth from these biographies the traits of character common to these holy religious and to note the differences in their personalities. Unity in variety would be found to prevail here as in every other department of creation, and not only as the constituents of beauty but as the ground of material and spiritual efficiency. The multiplication of these life stories is supplying the materials for an inductive quest of the law in the present case, and probably some one will analyze and utilize the data for a new apologetic argument,

possessing, to say the least, a high degree of probability and persuasiveness.

Pauline von Mallinckrodt, like most women of her vocation, owed to a mother in whom gentleness and firmness, a well-balanced personality, and a refined education harmoniously blended, the foundations of a unified and fruitful career. Her father, though a sound and sensible man, lived and died a Protestant. He left, however, at his death four children, all of whom inherited the intelligent and religious dispositions of their mother. Pauline, the eldest daughter, became the foundress of the Sisters of Christian Charity, and Herman, the elder son, the great organizer and leader of the Catholic (Centre) party in Germany and the intrepid and successful champion of Catholic rights in the Reichstag. Pauline was born in Minden, 3 June, 1817, and died in Paderborn, 30 April, 1881. She established her congregation, 21 August, 1849, first for the care of blind children, and then for the general work of education, although no undertaking of corporal or spiritual mercy was to be alien to its purpose. Little did she think when she and her three companions received the habit at the hands of Bishop Drepper of Paderborn that the nucleus of her religious family was to multiply as it has done in Europe and in the two Americas. The more so that the institution was to bear the full brunt of the iniquitous Falk Laws and the anti-religious persecution which for a time threatened the congregation's very existence. However, here as usually the storms only fastened more firmly the roots, and at present the Sisterhood counts twenty-two foundations in Germany, one in Switzerland, three in Bohemia, and three in Denmark.

The Sisters came to the United States in 1873 and they have with us at present fifty-five foundations. In 1874 they opened a school in Chile, and now they number thirty-one institutions in South America. Such has been the growth of the mustard seed within less than threescore years. The secret of it lies, of course, in the Providence of God. How that Providence shaped and directed the chief instrument, Pauline von Mallinckrodt, is narrated in the present biography. The story is simply and devoutly told, and should be an inspiration and an encouragement to the spiritual daughters of Mother Pauline. The influence, however, of Mother Pauline's heroic life cannot be confined to the convent walls. The laity in general, reading these pages, will behold the power of high ideals and whole-hearted devotedness, and should be stimulated to yield themselves to these forces which are always waiting and knocking for entrance into human lives. Perhaps, too, Catholic maidens may derive from the same source the impulse to tread in the footsteps of a woman so brave and yet so gentle as Pauline of Mallinckrodt.

**AN INTRODUCTION TO POLITICAL PHILOSOPHY. By H. P. Farrell, M. A., formerly Principal and Professor of History, Dagram Jethmal Sind College, Karachi. Longmans, Green & Co., London and New York. 1917. Pp. 220.**

Since political science has been divorced alike from Moral Philosophy and from General Sociology it has grown both extensively and intensively to such a degree that professors of it have felt the urgency, if not the necessity, to write treatises introductory to it. Sometimes the latter class of works would seem to be so named in virtue of the modesty of their authors. For as a fact they not only introduce the student but carry him well into and through the theory of the state and of government. Witness, for instance, the *Introduction* (American Book Co., New York), by Professor James Wilfrid Garner. The volume, with its six hundred pages, deals quite fully with the whole domain of political theory. The same is true of Professor Gettell's *Introduction*. The author of the volume at hand is apparently unaware of the existence of these, on the whole, excellent works by the two American writers.

Be this as it may, he has treated his subject from a viewpoint quite different from that of the authors just mentioned. The latter, though entitling their respective works "science", might with greater precision have ranked them as "philosophy", since both consider the State fundamentally and universally. Dr. Farrell's book, on the other hand, might with equal propriety be called an Introduction to Political *Philosophers;* for his treatment is in reality an exposition, with critical observations, of the opinions of such leading writers on the State as Plato and Aristotle; Hobbes, Locke and Rousseau; the English Jurists, especially Blackstone; and the Historical School, Montesquieu, Auguste Comte, and Sir Harvy Maine. Inasmuch, therefore, as the volume introduces the student to these more or less influential thinkers, and helps him to estimate their teachings, it is serviceable particularly in relation to the author's purpose, which is to furnish university students, especially in England and India, with the elementary knowledge required to enter intelligently into political philosophy as preparatory to the honor's examination in history. This purpose is facilitated, moreover, by the clarity and conciseness of the treatment.

The author mentions some of St. Thomas's political teachings found in the *De Regimine Principum*, and some of Suarez's doctrine, from the *De Legibus*. The reference, however, in both cases shows that he is but slightly acquainted personally, if at all, with either text. No one who had really examined the *De Legibus* would venture to write that "the resemblance of Suarez's ideas to those of the

'judicious Hooker' has been often noticed" (p. 203) — *sic parvis magna componere solebat*—any more than would one familiar with the relations between State and Church in the Middle Ages assert that "the Empire had been crushed into powerlessness by the Papacy" (p. 111). *Ne quid nimis!*

**"BLESSED ART THOU AMONG WOMEN." The Life of the Virgin Mother. Illustrated by One Hundred and Fifty Masterpieces of the World's Greatest Painters. With Inspired Writings telling the Story of His Coming, His Birth and Childhood, His Victory over Satan in the Wilderness. Compiled by William Frederick Butler. Foreword by the Most Rev. John Ireland, D.D., Archbishop of St. Paul. Rand, McNally & Co., Chicago. 1916. Pp. xxxiii—315.**

It were a platitudinous excess to say that this is a work worthy of its theme. It will be nearer to the sober truth to say that the bookmaker's skill has here given of its best products to form a fitting frame for the worthiest tributes of the finest arts of pen and pencil to the worthiest of creatures. Sumptuous paper and a perfect letterpress make up the material encasement for the fairest gems of literature and the classic creations of painting. The text consists of three parts, and each is made up of selections from the treasuries of letters. The first part contains the prophecies relating to the coming of the Messias, and draws the narrative from Isaias, from the Sibylline Oracles, from Virgil's mysteriously prophetic Eclogue; from Pope's *Messiah*. The second part tells of the fulfillment of the Messianic prophecies, and hence of necessity draws its material from the Gospels—St. Matthew and St. Luke. The third part completes the story by telling of the consequences to man of the advent of the Son of God and the triumph of the Son of Man over Satan. Milton's *Paradise Regained* offers for this a fitting expression. So much for the literary contents of the book. The decorative elements are selected from the most famous masterpieces of painting and are reproduced in full page (sepia) illustratons. Of these there are 165 in number, representing sixty-five of the world's greatest painters. The volume therefore contains a collection of the classical pictures relating to the Madonna and her Child.

The reader will see from the foregoing description that the book is intended to be and is essentially a work of art dedicated to her who is "blessed among women." As such its proper place is in the Catholic home, where it should exert a refining as well as an instructive and edifying influence. It may therefore be expected to

replace some of the tawdry specimens of the life of the Mother and the Child which have hitherto been anything but an ornament to the parlor table.

Where both author and publisher have done so much to give us a thing of beauty, it may seem ungracious to make even a suggestion looking to any other format. Still *de gustibus,* etc. There are very many people to whose taste a simpler style of binding and paper would more appeal. Say, durable half morocco binding, plain unadorned cover—at most the title or monogram in the centre; unglazed paper for the text and illustrations; each of the latter could have a distinct leaf to itself. These changes would increase somewhat the cost of the book; but this would be balanced by the increased number of purchasers who would be willing to pay the increased price to obtain an object of art appealing to their own taste and that of the friends to whom they might desire to send it as a present.

**THE EBB AND FLOW OF LIFE. New Stories for Old and Young, in four volumes. By Conrad Kümmel. Translated from the third and fourth German editions, with the permission of the author, by a Father of St. Bede Abbey, Peru, Illinois. 1917. Pp. 452, 448, 435, and 415.**

Conrad Kümmel is one of modern Germany's most charming and therefore popular story-writers. Born in Rechberg (Würtemburg) in 1848, ordained priest in 1873, named Domestic Prelate in 1900, his life has been largely devoted to letters. Editor of various Catholic magazines, he has labored to propagate Christian truth and virtue through the medium of tale and story. He has published several series of these popular stories, amongst them *Des Lebens Flut* (Herder, Freiburg im Breisgau; 1912). It is this collection which has been rendered into English by a Benedictine priest of St. Bede's and is given us in the present four volumes.

There are thirty-eight stories. While they are meant by the translator to supply the growing demand for "the short story", they may not all be grouped under the latter caption, in the sense in which the term is employed by our popular "red books". For instance, the first volume contains seven stories, one of which runs to eighty, and two others beyond a hundred pages. Perhaps the stories would have better served the purpose of amusing as well as educating, if the translator had taken the liberty of condensing them. The descriptive details and the conversations become occasionally what the Germans call *ein Bischen langweilig*, or, as the smart Yankee boy would put it, "slow". No doubt such expansiveness suits the more meditative Würtemburgians, but they appeal less to the step-lively

American. This is, however, perhaps a matter upon which taste may enjoy its liberty of differing. But when the liberty has been fully indulged, all will most likely admit that the stories are wholesome, interesting, and in many respects pleasing, as well as instructive and edifying. If the clever boy or the pert maiden take not gleefully to the reading of them, the more earnest and sensible youth and their mature elders no doubt will. We like to think that somewhere in Catholic homes the children and the parents still gather round the family lamp of winter evenings to listen to the reading of a good book. Stories like these have their place in such circles, and for this as well as other reasons they should find room in the parish and the school libraries.

**A YEAR OF COSTA RICAN NATURAL HISTORY. By Amelia Smith Calvert, Sometime Fellow in Biology, Bryn Mawr College, and Philip Powell Calvert, Professor of Zoology, University of Pennsylvania, Editor of "Entomological News;" with Maps and Illustrations. The Macmillan Company, New York, 1917. Pp. 596.**

Obviously a work of this kind does not fall within the immediate scope of an ecclesiastical review. The priest's reading as such is preoccupied with subjects of another order. Nevertheless, there will probably be not a few under whose notice the above title may fall who, whether by reason of the natural or the local or national features which it suggests, would like to know something concerning the contents of the volume. Indeed it were greatly to be desired that natural history itself entered more generally into the lines of clerical studies. It goes without saying that no books, outside the Bible and its related literature, together with those that deal with man and his history, are, if well written, at once so absorbingly interesting and so helpful in the priestly ministry as those that describe the living things of the ground and the air. It was to these that the Author of Nature Himself appealed in proof of His Father's Providence, and the priest can do few things more elevating and instructive than to consider the flowers of the field and the winged things of the air. The objects of such study lie close to his hand and his eye, and the books that introduce him to their wonderful and spiritually suggestive structure and habits are countless and almost ubiquitous. Just one out of the ten thousand is the present record of the experiences of two naturalists in Costa Rica.

Although four hundred years have passed since Columbus sailed along the shores of Costa Rica, "the land of the rich coast" has never ceased yielding up its exhaustless wealth, whether to the aborigines, to the conquistadores and their Spanish successors, or to the

pale-faces from the North. And well can she afford to be generous with her gifts, for upon few spots of our planet has nature been so lavish as upon this land of plenty. Every variety of climate is here, from the torrid heats of the low-lying valleys and the marshes by the Atlantic to the salubrious plains upon which rest such splendid cities as San José, and upward to the frigid summits of the Cordilleras whose topmost peaks pierce the clouds twelve thousand feet beyond the level of the sea. From the heart of her mountains she gives to the world the precious ores, while her rivers sweep the golden dust down to the placer mines in the valleys. Her forests yield the most costly woods, ebony, mahogany and cedar, while her fields teem with rich grains and delicious fruits, the sugar-cane, coffee, rice, the pine-apple, and the luscious banana. Of the latter fruit alone many million bunches annually leave her ports for the markets of the North. Even the air of Costa Rica is rich, rich not alone in the elements that sustain and restore man's health, but in the fairy forms that live and fly in its bosom. Bird life is represented by some seven hundred species, including the gorgeous parrot and the brilliant humming-bird. The busy mosquito and the ubiquitous *musca domestica* are not lacking, but the lambent air is bespangled with every variety of beauteous butterfly and the bright-winged dragon-fly darts through the vibrant sunshine.

It was these fair creatures of the air and the flown glades that led the naturalists whose names appear on the title-page of the volume above, to spend a year in study and research in this land of living riches. Some of their experiences and the record of their discoveries in the realm of nature, especially of birds and insects, are set down in much detail and vividly illustrated with manifold photographs and maps. Dragon-flies particularly engrossed their study, and of these strange and to some people rather forbidding creatures they have much to say. They were fortunate in discovering many rare and not a few entirely new varieties of these interesting neuroptera.

Not all their discoveries and experiences are narrated, much being reserved for a future and more specialized work. Most of the descriptions, both of animate nature and of localities, are highly interesting. The experiences were not of course uniformly delightful. It could hardly have been pleasant, for instance, to be in the midst of an earthquake which destroyed many lives and well nigh deleted Cartago.

Many interesting things are told of the social conditions and customs of the people. We make room here for a description in point. Early in December the authors spent three days at El Brazil. "The roads were then in good condition, as the rains were over, but the dry season was not old enough to produce much dust. The country

still looked fresh and green. . . . The great fiestas of the Immaculate Conception were celebrated during this visit. This is one of the chief fiestas of the year everywhere in Costa Rica, but particularly in the 'barrios' of Conception, of which there is one in nearly every 'district'. El Brazil was in the barrio of Concepcion de Alajuela and in the midst of celebrations by no means entirely religious in character. The chief day, December eighth, is a legal holiday. In Alajuela it was the custom to have bull fights; booths were erected around the plaza of the Church of Concepcion; the country people went to town for the day of the eighth (if not for all the days of the fiestas) dressed in their newest, gayest and cleanest, masqueraders sang and danced, and after dark there was a general dance on the grass to the music of as many bands as could be mustered. This year, owing to lack of funds, the bull fights and more elaborate celebrations were omitted—much to the delight of the employers of peon labor. During the fiestas no one will work, and it meant the loss of several days in the height of the coffee season, when every hour is precious, but this time only one day was lost. All morning we watched the people streaming past the gate of El Brazil toward Alajuela, the women radiant in stiffly-starched muslin dresses of pink or blue or white, with gay silk rebosas of rainbow colors, the men in less striking clothes but with brightly colored handkerchiefs knotted about their throats; nearly all were barefooted. Bombs and fire-crackers began to go off at 5 A. M. and continued all day. The coffee machinery stopped and the only workmen about were a few faithful peons who were induced to come at 4 A. M. to attend to some things without which much coffee would have spoiled. They were willing to work from four to six because no one would see them, but seemed to think they would lose caste if caught in the act" (p. 343). One is tempted to ask whether the latter was really the motive why these "few faithful peons" elected to work on "a holy day" only from four to six. Might it not have been because they could thus find an opportunity to do their religious duty of hearing Mass at a later hour, and thereafter lawfully enjoy the fiesta? Protestant naturalists sometimes misunderstand the Catholic peon.

Naturally, as the foregoing paragraph suggests, the religious customs of the people come up repeatedly for animadversion, and although the witnesses endeavor to be fair and just, they were seemingly incapable of rightly interpreting what they witnessed in these matters. It is probably impossible for a Northern Protestant to understand the religious observances of Catholic Spaniards, and consequently we must expect a certain display of superciliousness, some flippancy as well as sheer nescience, to use the politest term at our

disposal, when they touch upon such matters. In the present case the authors, although evidently expert entomologists, are no less manifestly deficient and naïve in matters of religion. Moreover, aside from intellectual or temperamental limitations, something no doubt must be allowed for the character of the authors' companions in their tours of exploration. These were not in each case, even when their associates were eminent in the science of "pottery excavated from the graves of the aborigines", types of Catholic life and virtue.

Aside, however, from a few passages touching upon the religious practices of the people, the volume is instructive and interesting, and a notable contribution to the natural history and topography of Costa Rica. Chatty in style, it possesses the attractiveness that usually accompanies narratives of personal experiences in distant lands. Its contents are unlocked by a good index, and supplemented by a copious bibliography.

# Literary Chat.

The axiom "Extra Ecclesiam nulla salus" to the average non-Catholic mind is a terrible threat, a synthesis of ignorance and intolerance, a relic of a bygone age when they burned heretics and mercilessly damned whosoever wittingly or unwittingly believed otherwise than did the Romans. Moreover, not a few Catholics in our own day, though clinging to the Church, find no little disturbance when their non-Catholic brethren cite this dogma and would rather it were left to slumber peaceably in the dusty folios of theology.

Theologians as well as apologists have discussed the problem and have not reached a unanimous explanation. The distinction between the body and the soul of the Church is the one most generally appealed to. At any rate, an all-round discussion of the subject cannot fail of a welcome from those who seek not only for themselves peace in believing, but also clarity of interpretation for the benefit of non-Catholic inquirers. Such a discussion is provided by a small volume written in French by Father Bainvel, S. J., and translated into English by Father J. L. Weidenhan. The writer's reputation for clear thinking and lucid expression is sustained by the little opuscle and the translator has done justice to his text. (*Is there Salvation outside the Catholic Church?* B. Herder, St. Louis.)

Almanacs for 1918 are beginning to come in. One of the first to reach us is *St. Anthony's,* published by the Franciscan Fathers (Calicoon, New York; and Paterson, New Jersey). It contains the usual chronological information and almost a hundred well-packed pages of reading matter, the latter being edifying, instructive, and interesting. The Almanac is just what a wholesome household needs and should have.

The Pueblos are a strange race. There is an air of mystery and romance about them and their queer, quaint adobe box-houses. Who that has read the siege of Acoma as narrated by Charles Lummis in that charming book, *The Spanish Pioneers,* but would like to know something more about how the present descendants of those intrepid little warriors that put up such a hard fight with

the conquistadores, pass their time up there in their lofty mesa on the Arizonian desert? Father Schuster, O.F.M., who is working among the Pueblos, gives a sketch in the *Almanac,* just mentioned, of their history, and a picture of Acoma; but he merely whets one's appetite to know something of the present Acomans, and then leaves one hungry.

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He does, however, say certain things about the Pueblos in general, which at least the mothers and the daughters in the homes up North where the *Almanac* makes its annual visit, will like to hear. There is no divorce at all in Pueblodom. Unlike the squaws of the noble red men of the North, the women are never slaves to their wedded lords. The men do all the outside work, the women the inside. The Pueblos are farmers and the man takes care of the crops while they are in the fields; but once the crops are harvested and garnered the woman has charge of them and none is sold or bartered without her consent. If the wife thinks she has serious grievance against her husband, she does not "spat," but she ties up his goods in a bundle and sets it outside before the door. When Popo comes home and sees the bundle, he stays without and looks for a boarding house where he may stay until he can bring his case before the governor and his jury, who will look into the matter and pass judgment.

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So much for one half of the family. As for the other half, Pueblo children, we are told, "are always well behaved and need not the chastening rod." What a jolly state of things! Almost too good to be true, isn't it? But what is more, "the most beautiful *virtues* of the Pueblos are their respect for and obedience to not only their parents, but to all old people." This we have from a reliable *testis oculatus.* We wonder what would happen if we sent some of our city lads to school down in Acoma? Would they behave like the good little Pueblo boys? Would they convert or pervert the natives to their own sweet habits of independence? Or would they jump off the mesa?

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It might seem that "The Carnegie Endowment Fund for International Peace" must have gone out of business, and that in the present state of universal war there would be nothing to do but to draw salaries and keep an eye out for the dawn of peace. To think this, however, would be a great mistake. In proof hereof we have the Secretary's declaration in the *Year Book* for 1917. We learn further from the same well-stored bureau of reports and statistics that the Trustees of the Fund at their annual meeting last April declared their belief that "the most effectual means of promoting enduring international peace is to prosecute the war against the imperial Government of Germany to final victory for democracy in accordance with the policy declared by the President of the United States." While some might be inclined to question this resolution, there will be none who will not applaud another passed at the same meeting, to wit the assigning of half a million of dollars to aid in the restoration of the devastated homes in France, Belgium, Serbia, and Russia. May it not be hoped that a like benevolence will be extended to the poor people of Lithuania, Poland and Armenia?

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It should be noted that the purpose of the Fund is essentially educational. To this end a large number of publications are issued and distributed gratis to applicants. A full list of these pamphlets and books is given in the *Year Book* (Endowment Headquarters, Washington, D. C.).

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The faculty of St. Bonaventure's Seminary, Allegany, New York, have inaugurated a publication which might well be imitated by other similar institutions, namely a *Year Book* which is to serve as a medium for publishing papers or short essays composed by the seminarians. The ulterior aim is to stimulate and encourage the students to write for print, so that afterward as priests they may be led to utilize the press as an agency for the spread of truth and the refutation of error. The new publication, moreover, will serve

as a bond of communication with the alumni of the Seminary, who are also invited to contribute to its pages. The initial number of the Year Book is a highly creditable production both as regards outward form and the character and general merit of its contents. (St. Bonaventure P. O., New York.)

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From the earliest times the existence of evil in this world, otherwise so fair, has puzzled the minds of men. All kinds of solutions of the vexing problem have been ventured, running the gamut from Manichaean dualism to Mr. Brittling's finite and struggling deity. Job is the symbol of those who grapple with the terrible realities of evil and are crushed under its merciless weight, to rise, after harrowing agonies of mental struggle, to the serene heights of resignation and understanding. But the Biblical Job, with his simple, unshakable trust in God's justice, no longer appeals to the sophisticated mind of to-day. So Étienne Giran has created *A Modern Job* (An Essay on the Problem of Evil. Authorized translation by Fred Rothwell. Open Court Publishing Co., Chicago), better adapted, according to his views, to the warped mentality of the present age. The book is not without bright patches and soaring flights of eloquence; yet, as a solution of the problem of evil we must reject it. It is a medley of pantheism, undogmatic Christianity, and other ingredients. Not from such sources do men draw comfort in the dark hour of trial. As a human document, and as an evidence of the bankruptcy of modern thought, it is of great interest.

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# Books Received.

## SCRIPTURAL.

THE NATURE AND HISTORY OF THE BIBLE. By the Right Rev. William Aloysius Fletcher, D. D., Rector of the Cathedral, Baltimore. J. H. Furst Co., Baltimore. 1917. Pp. xiv—175.

## THEOLOGICAL AND DEVOTIONAL.

MANNA OF THE SOUL. A Little Book of Prayer for Men and Women. Compiled by the Rev. F. X. Lasance, author of *My Prayer-Book,* etc. Vest-pocket edition. Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. ix—375. Price: silk cloth, $0.40; leather, $0.60 to $3.00.

IS THERE SALVATION OUTSIDE THE CATHOLIC CHURCH? Authorized translation from the French of the Rev. J. Bainvel, S.J. By the Rev. J. L. Weidenhan, S.T.L. B. Herder Book Co., St. Louis and London. 1917. Pp. 68. Price, $0.50.

A MANUAL OF THE HISTORY OF DOGMAS. Vol. I: The Development of Dogmas during the Patristic Age, 100—869. By the Rev. Bernard J. Otten, S.J., Professor of Dogmatic Theology and the History of Dogmas in St. Louis University. B. Herder, St. Louis and London. 1917. Pp. 523. Price, $2.00.

MORAL SERIES (CATHOLIC LIBRARY). By Roderick MacEachen, priest of Columbus Diocese. Vol. I: Principles, Laws, Virtues, Sin. Pp. 180. Vol. II: Precepts, First Commandment. Pp. 198. Vol. III: Commandments of God. Pp. 212. Vol. IV: Justice and Rights. Pp. 189. Vol. V: Precepts of the Church, Special Questions, Index to the Five Volumes. Pp. 208. Catholic Book Co., Wheeling, W. Va. 1916.

POUR LA CROISADE DU XXE SIÈCLE. Sermons et Conférences. Par Th. Delmont, Prélat de la Maison de Sa Sainteté, Docteur ès-lettres, Professeur aux Facultés Catholiques de Lyon. Bloud & Gay, Paris et Barcelone. 1917. Pp. 352.

## PHILOSOPHICAL.

THE ESSENTIALS OF PHILOSOPHY. By R. W. Sellars, Assistant Professor of Philosophy, University of Michigan. The Macmillan Co., New York. 1917. Pp. 301. Price, $1.60.

AN INTRODUCTION TO POLITICAL PHILOSOPHY. By H. P. Farrell, M. A., formerly Principal and Professor of History, Dagram Jethmal Sind College, Karachi. Longmans, Green & Co., London and New York. 1917. Pp. 220. Price, $1.25 *net.*

THE MEXICAN PROBLEM. By Clarence W. Barron. With Introduction by Talcott Williams, LL.D. Houghton Mifflin Co., Boston and New York. 1917. Pp. xxix—137. Price, $1.00 *net.*

## HISTORICAL.

LUTHER. By Hartmann Grisar, S. J., Professor at the University of Innsbruck. Vol. VI. Authorized translation by E. M. Lamond. Edited by Luigi Cappadelta. B. Herder Book Co. St. Louis. 1917. Pp. 551. Price, $3.25.

THE CENTENARY OF THE SOCIETY OF MARY. Prologue — The Centenary: A Retrospect and a Prospect. Historical Sketch: The Rev. William Joseph Chaminade, Founder of the Society of Mary. Historical Sketch: The Brothers of Mary in the United States. By Brother John E. Garvin, S.M. Seventy illustrations. Brothers of Mary, Mt. St. John, Dayton, Ohio or Chaminade College, Clayton, Mo. 1917. Pp. 284.

THE LIFE OF MOTHER PAULINE VON MALLINCKRODT. Foundress of the Sisters of Christian Charity, Daughters of the Blessed Virgin Mary of the Immaculate Conception. With an Introduction by the Most Rev. George W. Mundelein, D.D., Archbishop of Chicago. Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. 264. Price, $1.50 *net.*

CHRONICLES OF AN OLD MISSOURI PARISH. Historical Sketches of St. Michael's Church, Fredericktown, Madison Co. By the Rev. John Rothensteiner. Published under the Auspices of the Knights of Columbus of Fredericktown. "Amerika" Print, St. Louis. 1917. Pp. 87.

A YEAR OF COSTA RICAN NATURAL HISTORY. By Amelia Smith Calvert, Sometime Fellow in Biology, Bryn Mawr College, and Philip Powell Calvert, Professor of Zoology, University of Pennsylvania, Editor of "Entomological News". With Maps and Illustrations. The Macmillan Company, New York. 1917. Pp. 596.

LES FRANCAISES ET LA GRANDE GUERRE. Par Berthem-Bontoux. Préface François Veuillot. Bloud & Gay, Paris et Barcelone. 1917. Pp. 288.

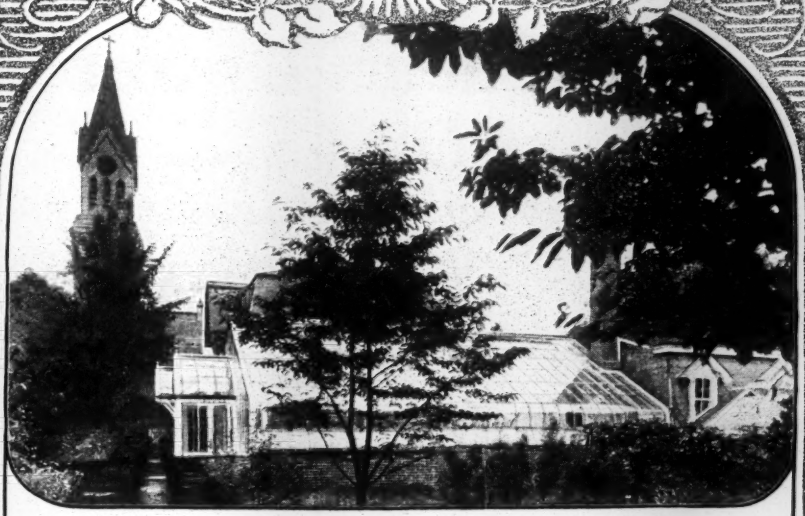
DISCOURS A L'HOPITAL (Hôtel Thiers—Institute de France). 24 Septembre, 1914—31 Décembre, 1915. Par Frédéric Masson, de l'Académie française. Bloud & Gay, Paris. 1916. Pp. 107. Prix, 1 *fr.* 50.

GUERRE DE RELIGIONS. Par Frédéric Masson, de l'Académie française. Bloud & Gay, Paris. 1917. Pp. 109.

"PAGES ACTUELLES" (1914–1916): No. 101, *Le Dieu allemand.* Par Denys Cochin, de l'Académie française, Ministre d'État. Pp. 64. No. 102, *La France, les Catholiques et la Guerre.* Réponse a Quelques Objections. Par Mgr. Alfred Baudrillart, Recteur de l'Institut Catholique de Paris, Directeur du Comité Catholique de Propagande Française à l'Etranger. Pp. 72. Bloud & Gay, Paris et Barcelone. 1917. Prix, 0 *fr.* 60.

## MISCELLANEOUS.

THE EBB AND FLOW OF LIFE. New Stories for Old and Young in Four Volumes. By Conrad Kümmel. Translated from the third and fourth German editions with the permission of the author by a Father of St. Bede Abbey, Peru, Illinois. 1917. Pp. 452, 448, 435 and 415. Price, $5.00 a set, *net.*



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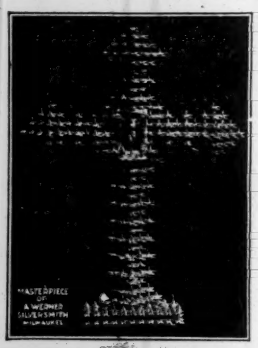

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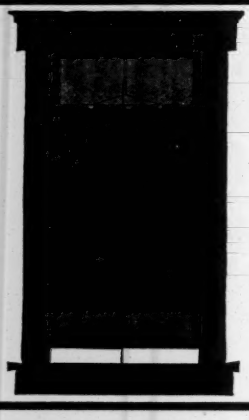

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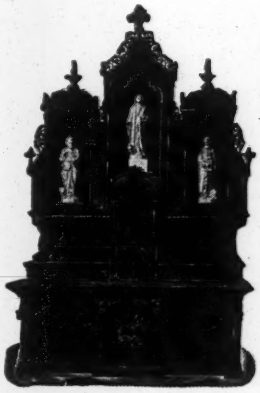

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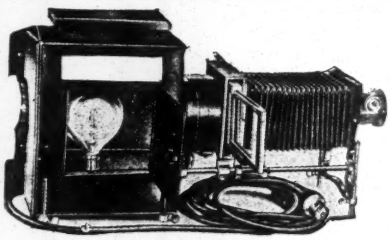

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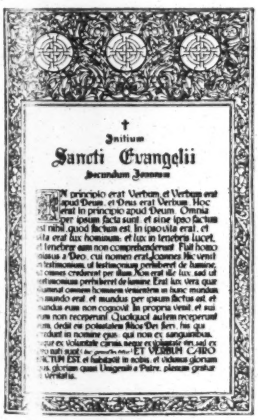


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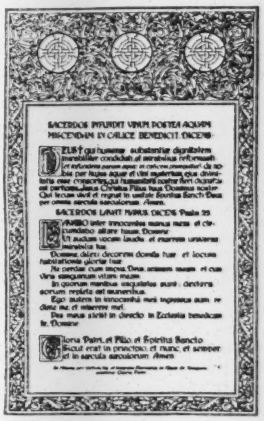

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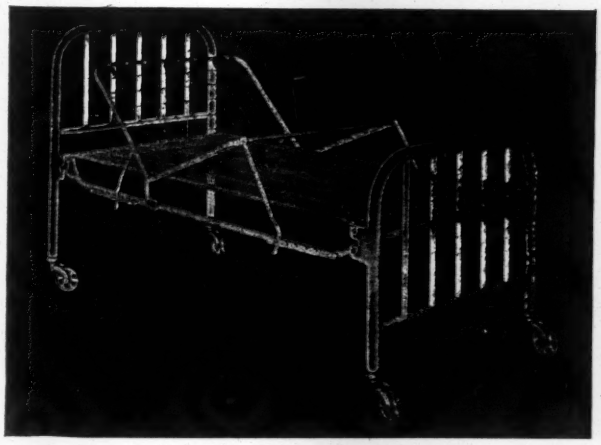

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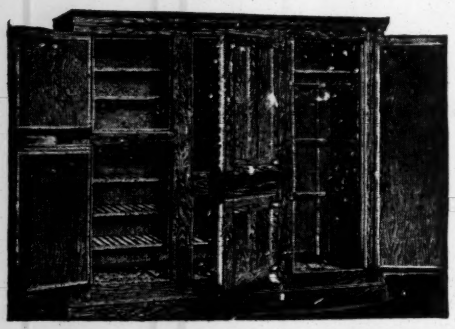

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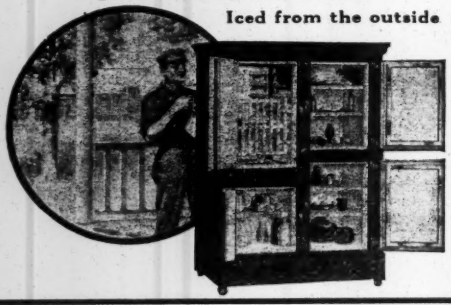

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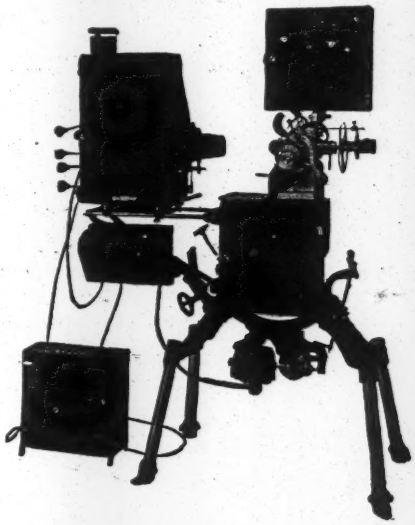

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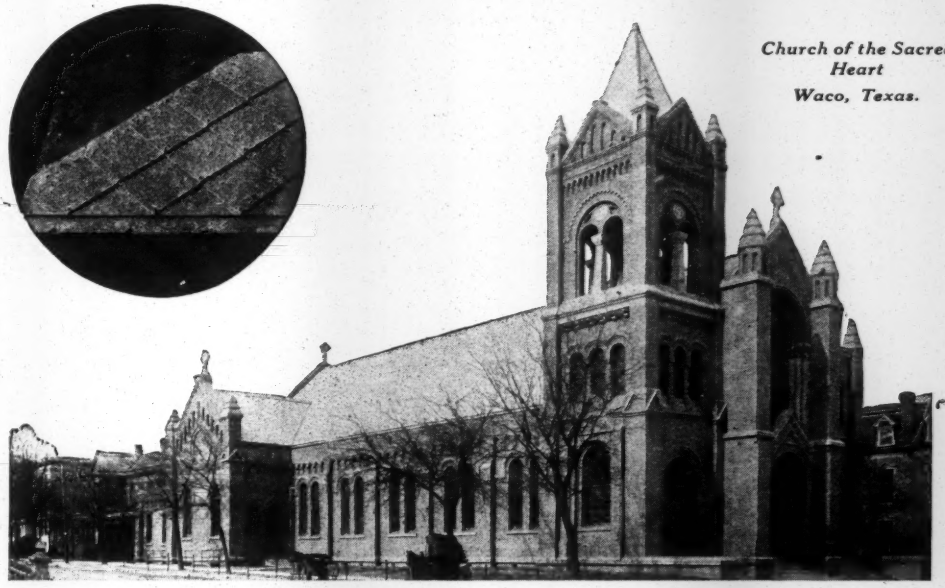

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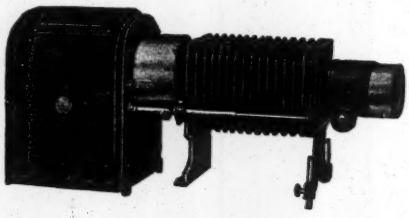

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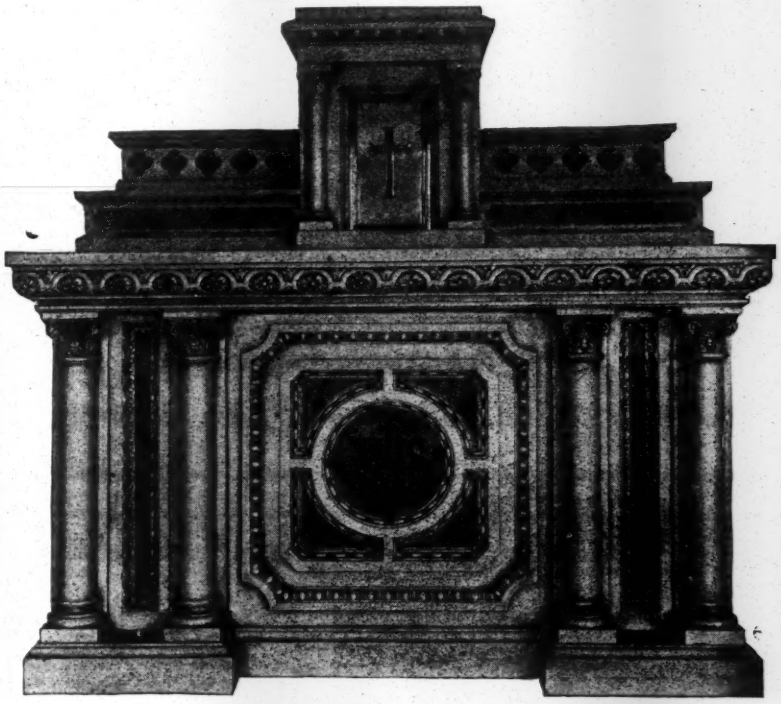

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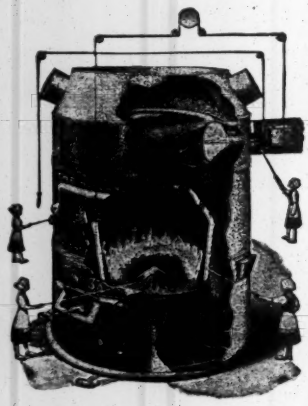

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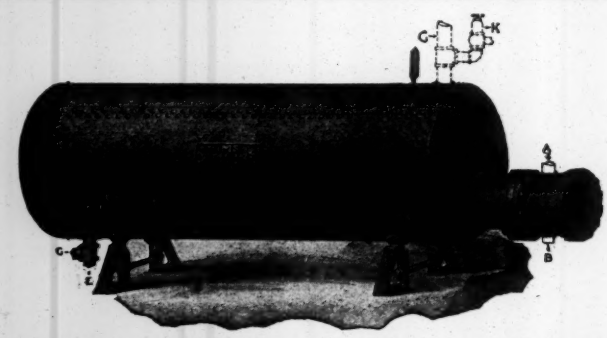

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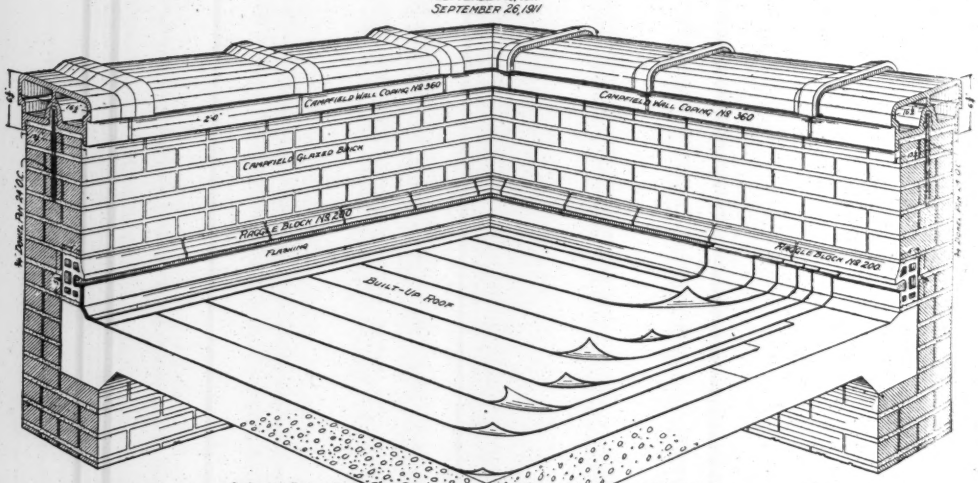

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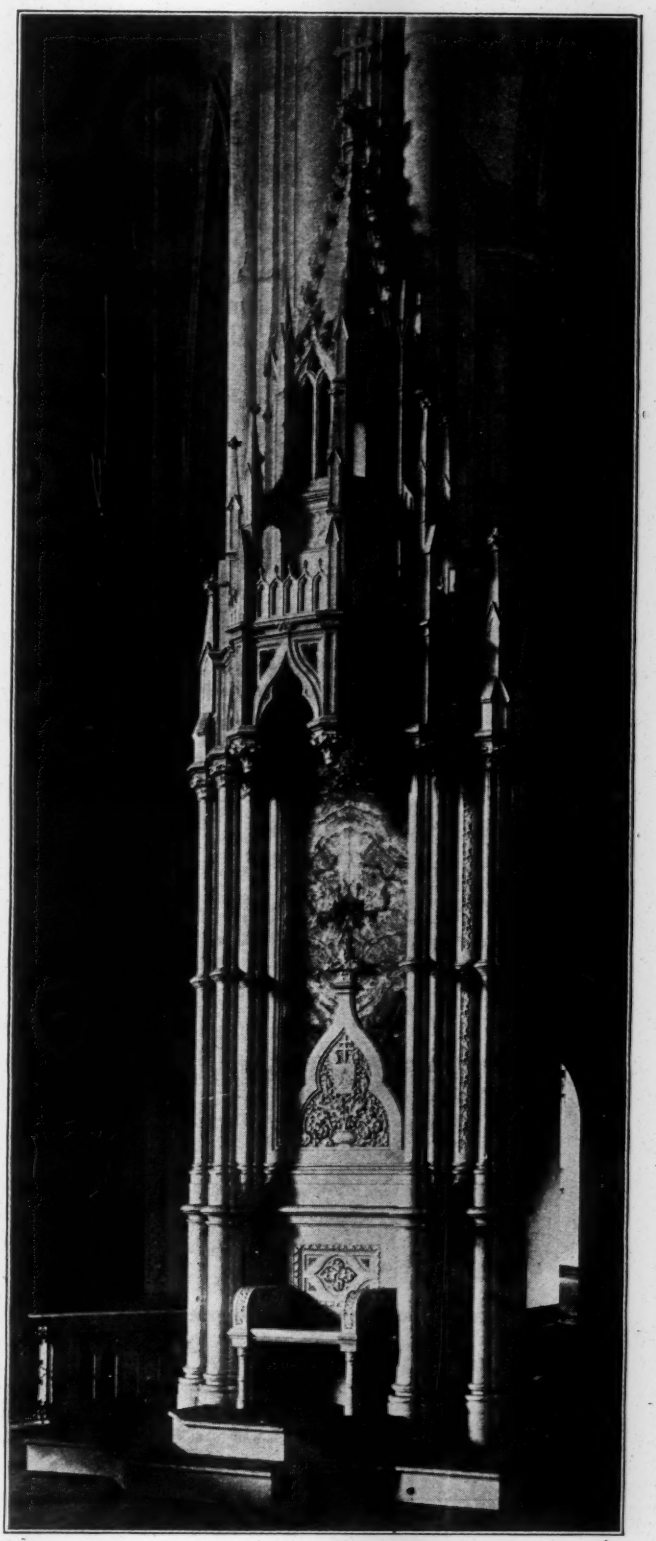

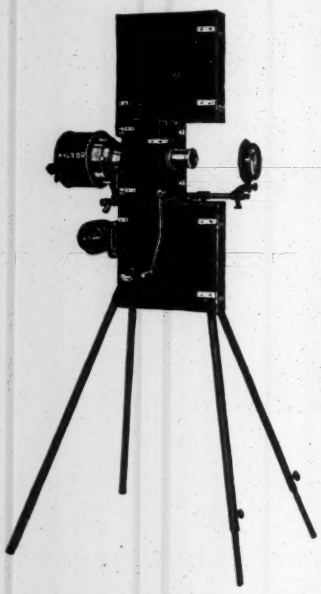

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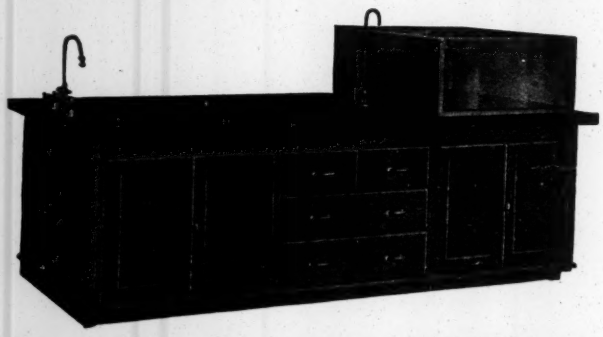

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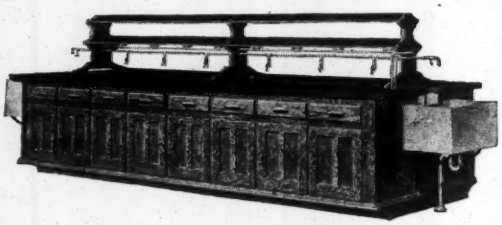

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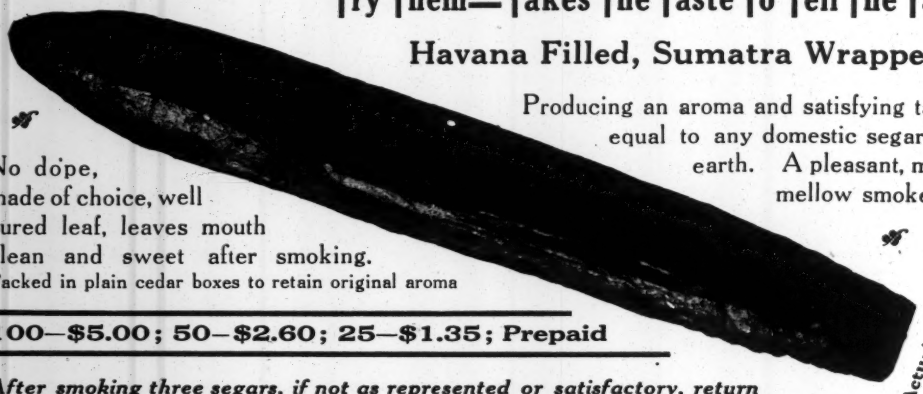

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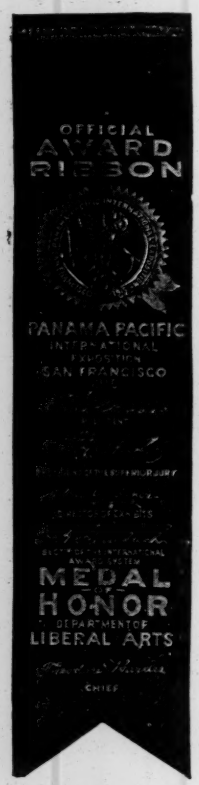


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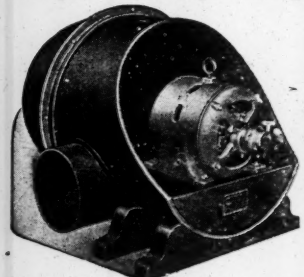

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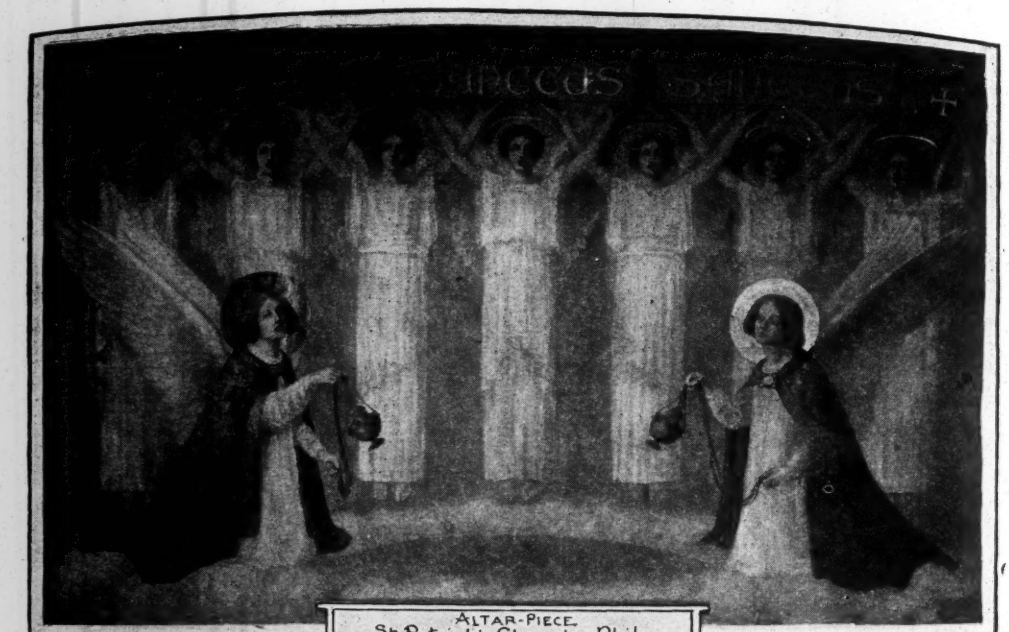

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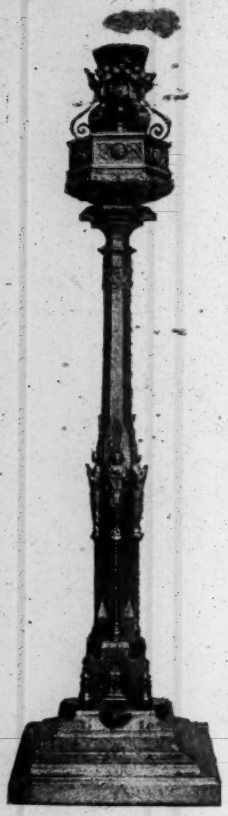

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